

Oberlin College Library  
AUG 30 1938

*Theol lib*

# THE CHINESE RECORDER

A CHINA CHRISTIAN JOURNAL

誌 雜 務 教

VOL. LXIX

July-August, 1938

No. 7-8

Registered at the Chinese Post Office as a Newspaper.

THE CHURCH IN CHINA  
MARCHES ON.

Published Monthly by the Editorial Board.

Address *all* Correspondence:—Chinese Recorder, Room 210, Missions Building,  
169 Yuen Ming Yuen Road, Shanghai, China.

Subscription, per annum, postpaid:—China, Shanghai Currency, \$5.00; United  
States and Canada, G. \$3.00, United Kingdom, 12/-; Single copies:—  
China, Shanghai Currency \$0.60; United States and Canada, G. \$0.30;  
United Kingdom, 1/3. Pay with Cheques or International Money Order.

Subscriptions to *The Recorder* Payable *Strictly* in Advance.





# THE CHINESE RECORDER

VOL. LXIX

JULY-AUGUST, 1938

No. 7-8

## CONTENTS

	PAGE
EDITORIALS .....	339
Contributed Articles:—	
The Future of the Church in Social and Economic Thought and Action	T. C. CHAO 345
An Appeal for Optimism & Leadership, .....	W. W. YEN 355
The Spiritual Significance of the Present Crisis, .....	R. Y. LO 358
Marching with China, .....	LOGAN HERBERT ROOTS 359
Sharing the "Abundant Life" in a Refugee Camp, .....	M. VAUTRIN 364
The Witness of the Church, .....	G. H. KOHLS 370
Evangelistic Work in China to-day, .....	H. R. WILLIAMSON 373
IN REMEMBRANCE .....	383
OUR BOOK TABLE .....	388
THE PRESENT SITUATION .....	390
WORK AND WORKERS .....	399

## ILLUSTRATIONS

Generalissimo and Madame Chiang Kai Shek .....	Frontispiece
Mrs. Elwood G. Tewksbury .....	} Page 384
Mrs. Zue Fong How .....	

## The TRAVEL ADVISERS

*Passenger & Tourist Bureau Booking Agents*

Gloucester Building,  
Pedder Street  
Hongkong.  
Phone: 31181 (2 Lines)

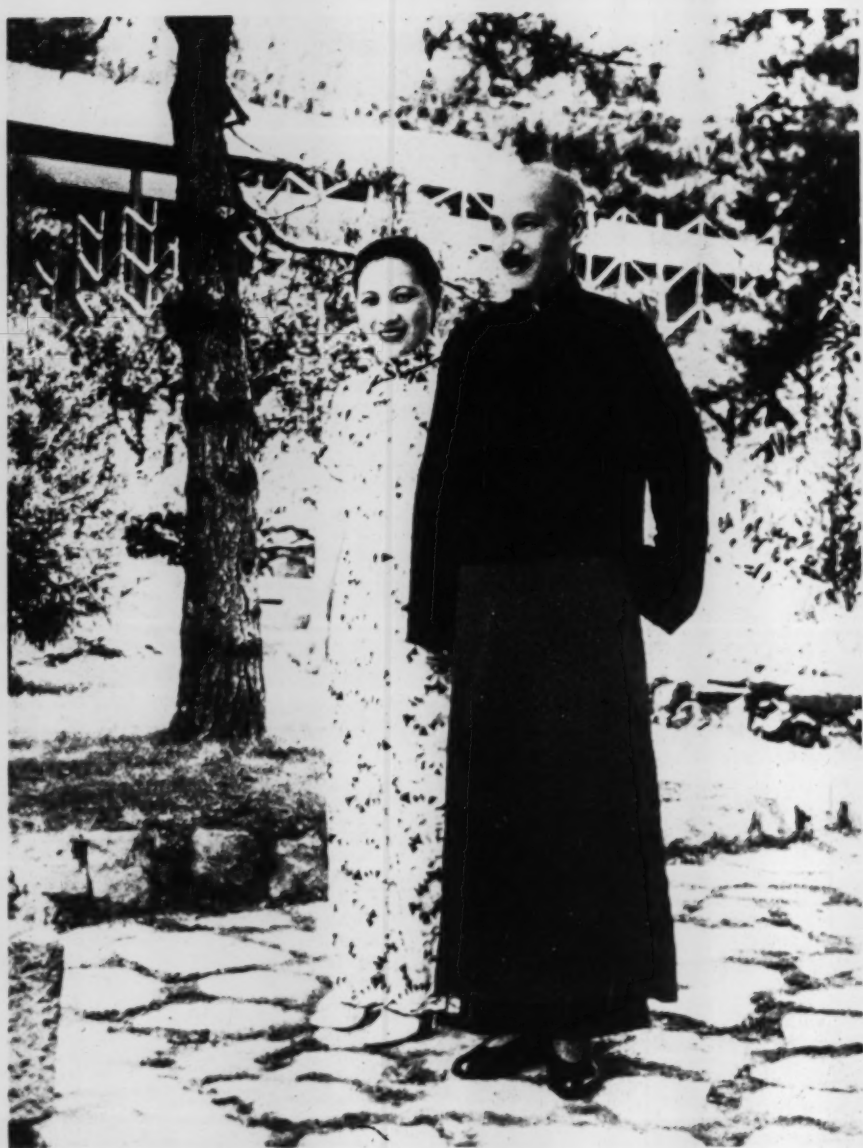
HONGKONG & SHANGHAI

Cables: "Adviser"

60 Nanking Road  
Shanghai  
Phone: 11776 (3 Lines)

NO BOOKING FEES

SETTLE YOUR TRAVEL PROBLEMS BY MAIL



GENERALISSIMO AND MADAME CHIANG KAI SHEK

# THE CHINESE RECORDER

Published Monthly by the Editorial Board  
Headquarters, Missions Building, Shanghai, China

Editors: { FRANK R. MILLICAN  
JOHN S. BARR

## Editorial Board

Chairman, Rev. ALEXANDER BAXTER

Vice-Chairman, DR. Y. Y. TSU

Rev. C. W. ALLAN	Dr. JOSEPHINE LAWNEY	Mr. Y. LEWIS-MASON
Miss CORA DENG	Mrs. HERMAN LIU	Dr. C. S. MIAO
Rev. W. H. HUDSPETH	Mr. C. H. LOWE	Mrs. D. ROBERTS
Mr. KIANG WEN-HAN	Dr. J. USANG LY	Rev. Z. K. ZIA

## Correspondents

Rev. E. C. LOBENSTINE	Mr. E. LOCKWOOD	Bishop R. O. HALL
Dr. D. W. LYON	Mr. E. BALLOU	Mr. GILBERT MCINTOSH
Rev. HUGH McMILLAN	Dr. R. C. AGNEW	Rev. E. ROWLANDS

VOL. LXIX

July - August, 1938

No. 7 - 8

## EDITORIALS

### AFTER ONE YEAR

As we consider the situation in China after one year of hostilities three points stand out most prominently—first, the tremendous suffering that has affected countless men, women and children; second, the wonderful spirit shown by all sections of the Chinese community; third, the extraordinary developments in the West and Southwest. China is divided into two parts—free China and occupied China—and the most careful observers are agreed that this condition is likely to last for many years to come. After twelve months of the most bitter fighting it is fairly evident that Japan cannot conquer four hundred million people and all the vast territory of China in a military way, whilst China with inferior equipment and lacking a strong navy will not be in position to decisively defeat the Japanese forces in battle. As there is still no likelihood that any third party will participate in any effective manner in this gigantic conflict, it seems inevitable that the grim determination of both sides will result in a form of stalemate lasting for a long period of years. Hence for a long period of time China will be divided into two parts—free China and occupied China—in which conditions, and especially the conditions for Christian work, will be entirely different.

It is crystal clear that the more important part will be free China. Hence, if we consider the effect of the war on Christian,

work and consider at this time what new emphasis should be stressed by the Church in China, we would put in a strong plea that a radical change be carried out as speedily as possible. At present too much of the Christian movement, both in personnel and in material, is located in occupied territory. Too little is operating in free China where it is more urgently needed. An extraordinary opportunity is lying wide open in the provinces of Szechuen, Yunnan, Kwangsi and Kweichow. All phases of the work of the Christian Church are being eagerly sought after as the refugees from Central China seek the services of our evangelistic, medical and educational workers. Thousands of men and women, now living in these interior places, are Christians themselves or have been in contact with Christian work in their previous locations. Leaders and organizers are needed to help and guide these eager young souls whose enthusiasm is unquestionable. Moreover, this great dispersement has been likened to the Renaissance in Europe in the Middle Ages. A large number of scholarly people have come into regions which formerly were considered to be backward. The result is that many movements are bursting into full vigor and since the Government calls for the co-operation of Christian workers one's imagination is fired by the thought of what may eventuate if Christian principles are instilled into these new developments.

Many of the people now resident in the interior have had their characters strengthened by the experiences, through which they have passed. These hard experiences, borne with courage, are certainly going to make strong characters that will be able to stand the strain of the days that are coming when the terrific task of rebuilding China begins. Concretely we may refer to one hopeful experiment, namely that now being carried on by Dr. James Yen. Formerly his wellknown work was at Tinghsien. Now the third area in China to be used for his experiment is Sintu in Szechuen. In this effort to train leaders for the important work of rural reconstruction there are several departments. The educational department is developing a model school system, which aims to bring education within the reach of every child and through the children into every home. The department of reconstruction is working intensively among the farming population, trying to introduce better seeds, better methods of cultivation and promoting co-operatives. The health department is actively engaged in promoting rural hygiene. Now in the matter of personnel, the West China Union University has been able to help by contributing some of its graduates. A keen young Christian, who had been president of the Student Christian Union in his university in Nanking, has come to take charge of co-operatives. A recent report tells us that "largely through the influence of a letter from this young man, and another from one of the departmental heads in the County Government (who though not a Christian, wrote expressing his hope that the Christian Church would co-operate and work in with them), our General Church Synod appointed the Rev. Dawn Sheng-ngen, who graduated two years ago from the West China Union University and has since been working largely among students in Chengtu, to



Sintu to work among these officials by co-operating with them as much as possible and making real friendships with them."

We cannot afford to be lazy or selfish in a time like this. The effect of the war has been colossal, and so it will be fatal if the Christian community is hesitant to change its methods and is too slow to grasp this unparalleled opportunity. Let us resolve now to send more personnel and material resources to these interior provinces. That should be our main task for the coming year.

### **Splendid Morale**

During the last twelve months the biggest gain in China's international credit has been the fact that in almost all parts of the world there has been unanimous praise for the splendid spirit shown by the citizens of this great country. It is interesting to record that an influential quarterly review had these two sentences, "At the moment indeed perhaps the greatest security against world war is provided by the vigor and tenacity of the Chinese resistance to Japanese aggression.... China is certainly fighting on the side of world freedom in her gallant struggle with Japan." A well known British religious leader used these words, "The humiliating thing is that the Chinese resistance has been of direct assistance to the peace of Europe. It is a humbling thing to reflect on what European peace may owe to the incalculable sufferings of hundreds of thousands of Chinese peasants." Western people have a deep appreciation of the fine spirit shown by the Chinese nation. Clearly the military struggle has been an unequal one yet on all hands one hears comments of admiration for the fact that almost no grumbling has been heard from the host of refugees who have suffered in so many ways. In spite of the loss of dear relatives, of homes, of business properties, and of much money, whether the civilians have remained in occupied territory or undertaken long journeys into the interior, the fine morale of the Chinese people will be long remembered in the annals of their history.

In many cities where severe fighting took place or where repeated bombing raids destroyed many of the buildings, Chinese men and women have retained a courage and cheerfulness that augurs well for the future. In many a small community the Christian Church has played a notable part in giving a lead to the distracted populace. The church has been a steadying centre. Chinese pastors and foreign missionaries have given great assistance to many thousands whose lives have been so torn from their normal mode of living that they did not know which way to turn. Helpful projects have been started to bring back purpose and aim to the lives of these civilian sufferers of this devastating war. In this connection mention should be made of the splendid service rendered by the Y.M.C.A. and the Y.W.C.A. in helping students who were particularly hard hit in this last year. The youth of China realize that their generation has to endure great suffering. More people in the West may well ponder on what this conflict has meant in terms of human suffering. Christians in China today have a deeper realization of the meaning of the Cross.

### Relief Work

Undoubtedly most of the time and energy of Christian workers in China during the last year have been spent on matters of relief. The problem of caring for refugees has been a colossal task. It has been estimated that out of a population of 182,400,000 in the areas affected by the war, at least 30 millions have fled from their homes. These refugees range from newly born babies to seventy year old men and women. In Shanghai it was estimated that 80% of the refugee population were women and children. This work is still being carried on and as the fighting extends into the interior, the number of refugees tends to increase.

Large sums of money have been raised in China and abroad. The important point to remember is that the distribution of these funds has been carried out to a large extent by Chinese Christians and foreign missionaries. In various cities large and small refugee centres have been set up to afford some sort of security and to supply a meagre ration of food. The Church in China has undertaken this work in the spirit of the Good Samaritan and there is no doubt that a magnificent service has been rendered. It will be recalled that at Easter time Madame Chiang Kai-shek made particular reference to this work.

Probably as long as the war continues the church will help in this urgent matter of relief. In many cases the camp directors are trying to promote the learning of simple handicrafts and the rudiments of education. In addition to the actual service rendered by many Christians it should be recorded that there has been much sacrificial giving of money. In this field also, it is pleasing to note that there has been much co-operation between different Christian bodies and denominational groups.

So during the last year we may see that the Church has passed through a fiery trial and the keynote of its labours may well be found in the launching of a Forward Movement last autumn by the National Christian Council of China. When destruction on a large scale was being wrought on many sides the Church felt the call to use all its resources to render greater witness in word and deed in the service of its Master.

### THE SECRET OF HARMONIOUS LIVING

During his recent visit in Shanghai, Dr. Rufus Jones spoke of one of the greatest defects of modern education. We have gone far in the study of the sciences and in all kinds of research. We have attempted to explore all the avenues of knowledge of the world, but we have given little thought to the vital problem of living together helpfully and harmoniously. We have made little progress in the most important field of all, in the work of "training the dispositions" of men. We work hard to develop a fineness of technique in all lines of business except the great business of living. We train our children in various skills and neglect their training in that which is essential to a full and harmonious life.



But there may be a snare in that word "training." To many it suggests an external process. So we surround developing personalities with a multiplicity of rules and regulations. We train them, in the "rules of propriety." This has been true in many lands. Most peoples have bolstered their culture with forms and ceremonies. In China, Confucius helped to build up an elaborate system by which to regulate conduct in all human relationships. While Confucianism at its best demanded sincerity and rectification of the heart, the popular practice put the emphasis on the external conformity to rules and regulations. One could learn how to act under any circumstances and conform to what was demanded by the situation. It was this externalism in the life of the Jewish people that Jesus protested against. The Pharisees were very exacting regarding their outward conduct. They knew all the rules and at their best labored bravely, to observe them. But the very name "Pharisee" became a synonym for hypocrisy. The ordinary man had not sufficient time to either inform himself on all the rules or to carry out those that he did know. Somewhat the same thing is found in the Brahman of India. That term also to the average mind smacks of hypocrisy.

But let us not think that this danger is not present in Christian circles. Geoffrey Allen in that challenging book, "The Courage to Be Real" makes the startling statement that "This Pharisaic hypocritical nature is the nature we know all too well in ourselves. Most Christianity is Christian Pharisaism." So we all seem to be in the same boat. Allen sums it up by saying that "This Pharisaic nature is the universal human nature of a fallen world." Some of us will feel that these are overstatements. Perhaps they are. However, there is enough of truth in them to give us pause. We need to look for something deeper and more vital than the externals of conduct. This is not the true meaning of the "training" to which Dr. Jones referred.

This really brings us back to the problem of our view of the nature of man. Is he able in his own strength to develop the finer graces and dispositions that go to make up character? Is he such that we only need to give him a wholesome environment and he will develop the type of personality that we admire? Or is he more accurately described by what is implied in Dr. Hocking's phrase, "the lostness of the world and its salvation"? "In our own world," he says, "it is not alone the Bushman and the Untouchables who are lost—it is the intelligent and the wealthy, the bourgeois and the proletarian, the governing as well as the governed, the institutions, the homes, the schools and universities. *They* are more prone to self-satisfaction and false finalities than are the simple of the earth, it is still harder for them to be saved than for a camel to go through the eye of a needle." Here we have the philosopher turned preacher. Hocking speaks of the "persistent religious problems, the problems which spring out of the moral life of man, his sin," etc. And these are common to wise and simple alike. So he calls all men to repentance, just as Jesus and John did at the

beginning of their ministry. "Repentance. This is the first step out of 'lostness,' for it contains an awareness of being lost."

There are those who support the other view. In a recent issue of the *Christian Leader*, Rol Bremer says, "A fundamental faith in human nature, a conviction that men and women are children of God and *by nature* the human self is trustworthy and endowed with capacities for divinity. We believe in man. This is our cardinal doctrine—we will risk all on the validity of this conviction." There is not much awareness of being lost in this. On the other hand it has been pointed out that "Civilization, political liberty, and education can accomplish much, but they cannot change human nature, they cannot make selfish people generous, or brutal people kind, or despondent people brave and happy. The world need something that can re-create human hearts and transform selfish, unhappy, defeated human beings into victorious radiant personalities.—Only God can do that." Repentance, toward God, then, and the accompanying sense of forgiving grace may be said to be the beginning of true religion. And it is at this point that the training of the disposition begins. It implies a surrender of the old self and a spiritual renewal that knocks the bottom out of all human pride. It is at this point that modern humanism has failed. It lacks this reference to a loving and forgiving God. It is, as Allen says, "through the forgiveness of God that we become real personalities. We appear before God and man, just as we are, instead of concealing a world of shame behind a veneer of virtue."

When this spiritual adjustment has been made we have the training of the disposition begun along right lines. We have our feet planted squarely on reality. A "deep process of inner liberation" takes place. There is then no more need for hypocrisy or sham. Then we can continue on without end in the process of true spiritual "training." It is then and only then that we get harmonious personalities. And it is only with such harmonious personalities that we can build harmonious homes and a harmonious world community. "Finding reality, we find in sincerity the one sure basis of fellowship and friendship with one another."

.....

SINCE LAST AUGUST, OWING TO THE DEATH OF DR. RAWLINSON (OUR EDITOR) AND TO THE GENERAL EFFECT OF THE WAR, THE DATE OF PUBLICATION OF THE RECORDER HAS BEEN DELAYED CONSIDERABLY. TO CATCH UP WITH THIS DELAY, THE EDITORIAL BOARD DECIDED TO COMBINE THE JULY AND AUGUST ISSUES. HENCE WE ASK THE INDULGENCE AND COOPERATION OF OUR READERS IN THIS MATTER.

.....

PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO SO MEANS LOSS OF MONEY TO THE RECORDER AND A LOST MAGAZINE TO THE SUBSCRIBERS.

WAR-TIME ADDRESSES OF YOURSELF AND OTHER SUBSCRIBERS WILL BE GREATLY APPRECIATED.

## **The Future of the Church in Social and Economic Thought and Action\***

T. C. CHAO, YENCHING UNIVERSITY

### **I. The Church in China**

**I**T does not take much imagination for any one to appreciate the difficulty of thinking and writing on the future of the Church in China, in these terrible days of war and ruin. In the occupied areas of the country it is questionable whether the Church can function properly or can have any social and economic thought and action that it may express in the light of the teachings of the Master. Let it be understood therefore, that it is under the dark and overhanging cloud that threatens the independent existence of China as a nation that the following ideas in regard to the future of the Church in social and economic thought and action are being set down. The writer at the time of preparing this paper lives in the occupied area, at present more or less effectively cut off from the national government. He has to assume that in the future, the Church will function under a real Chinese government with a real national will.

Hitherto, in spite of anti-Christian feelings and movements within the country at times, the Church has made a great contribution in changing Chinese thought and action. It has spread ideas of democracy, not so much a form of government, as a spirit; it has by example and service, taught the concern for public life and welfare; it has helped in the upbuilding of the Christian family and home, reaching not only the upper level of society but also the ordinary people; it has caused changes in social customs, especially those of marriage and funeral; it has fought against foot-binding, gambling, prostitution, illiteracy, and many another social evil. There is no need to enumerate the achievements of the Christian forces in China. It is enough to acknowledge them and give thanks to the Lord who has made them such a wonderful fact. Without these social effects, the Church would not have become anything of account in Chinese life and Christianity would not have become a factor, even though a very small factor, in the upbuilding of the nation.

Christianity shows its true colors not only in the success of converting individuals to its faith, but largely in its ability to effect changes for better living, in its environment. Consequently, in meeting the need of establishing the Church in China, the missions have to expand the program of education, medicine, and literary efforts, until consciously or unconsciously, the school and the University, the hospital, and even the literature society, overshadows the Church as such with its ministry, worship, and program of evangelism. It may almost be said that in the necessity of making the social impact upon China, the Church has become a Christian

---

\*China Papers for Madras. No. 3.

movement, with far-reaching radii but with an often weakened centre, the Church itself.

It is true that this sort of expansion makes Christianity a vital factor in the national life of China, and for it we should be exceedingly thankful. But we must not be unaware of certain unwholesome consequences that issue from this state of affairs. In the first place, it has so affected the economics of the Church that great contributions in the forms of endowments are made to educational institutions, while the cry is loudly sounded for the self-support of the Church, the weakest part of the Christian movement. Salaries of university professors and middle school teachers keep pace with salaries given in government institutions, while salaries of Christian ministers are based on ideals of self-sacrifice. The result is that the minister of the gospel, being insufficiently paid, becomes the much less educated person, and in many places, a much less honored person in society. In the second place, much diluted Christianity, the kind of Christianity that shows itself in public-spirited, ethical life, exists outside of the Church. Educated Christians in various walks of life go neither to the Church for worship, nor come in contact with the central organization of the Christian movement for spiritual fellowship with their fellow Christians. They are virtually lost to the Church. As this state of affairs continues, there is little wonder why young Christian men and women who have come to understand something of the Spirit of Jesus, think that it is far more important for them to serve their nation, especially at a time of crisis, in other capacities than that of the Christian minister and to do other things than to come and join in the corporate worship of the Church, where worship services are frequently very poorly conducted because of the lack of educated and spiritual leadership.

The work that the Church did in the past in the creation of the new type of family and in other social achievements, can even more effectively be carried on by secular organizations and groups. It is now high time for the Church to fall back upon itself and deepen its own consciousness. Unless the Church is much more strengthened in matters of worship, of evangelism by which is meant the direct witness through Jesus Christ of the reality and power of God in the lives of men, of the Christian ministry and of its own essential faith, it will not be able to orientate itself in the social and economic situation in which it will find itself in the immediate future. A Church is a Church when there is a local group composed of Christian people in various walks of life who from time to time come together to face their God, to meet their own particular spiritual needs, to carry on religious fellowship and activities, and to discuss and plan for social life in the light of their religion. Where there is not this centredness in the Church life, on the part of Christians, there can not be a Church. Where this is weak, there can only be a weak Church, for which no future in social and economic thought and action need be planned. The Church must be considered a society within a society. It is an amplification of the doctrine of Incarnation. The Spirit of Christ,



who is the head of the Church, dwells in it and permeates it, so that while, Jesus Christ is the word Incarnate, the Church is the word Incarnate in society. In this sense, the Church must represent in itself the essentials of a good and satisfactory society. Its task is therefore twofold, internally to deepen the consciousness of the Presence of Christ in the group and externally to transform society within which it exists through the Christians that it makes, so that society may partake of its nature and live according to its ideals.

The Church in China has not only fallen short of this conception of the Church, but has not yet become a Church at all. For a short moment, let us look into the causes that have so far retarded the building up of a real Church in China. One of the reasons why the Chinese Christian has not acquired a vision of the world fellowship of the Christian Church is the multitude of small sects and denominations, imported into China from various countries in the West, each emphasizing its own special peculiarities in doctrine, organization, tradition, and manners. In presenting some fire wood to the Chinese people, these denominations have not opened the people's eyes to the forest, the greatness of the Church Universal and the importance, in that light, of the fellowship of the local group. They present, instead of a unity of faith and the tremendous reality of God, only a set of foreign forms, with ugly looking Churches and street Chapels, and with a yearning for the life to come without the necessary connections with this world or a sense of partisan loyalty to an unknown because unexplained tradition. But because of practical necessities on the mission field, especially at this time of China's national calamity, together with world tendencies for Christian unity, some denominations have come closer together in certain forms of union undertakings such as in educational and medical enterprises and in famine and war relief work. Practical unity has not as yet led us to any clear understanding of the importance of the Church. Until the Church emerges, there is not much sense in trying to work out its part in the nation's social and economic thought and action. The Christian movement does play an important part in the social and economic life, it is true; but it only follows tendencies in the country inasmuch as it does not have its own clear cut prophetic voice and stand in such matters as a Church may and should have.

In the second place, the Chinese people have their own religious outlook and tradition although they are by their racial genius, rationalistic, pragmatic, and somewhat irreligious. They are never accustomed to Church-going and corporate worship, to attending prayers and hearing sermons. The elite are individualistic in temperament, impatient with group life which usually strikes at the average, presents little esthetic interest which counts so much in the life of the educated, and gathers around its group only a thin atmosphere of a spiritual home. The Chinese have very little background to understand and appreciate what makes a Church a Church. This, however, does not constitute the excuse we sometimes hear even missionaries give on the ground that educated Chinese Christians

must have religion in their own way for they are not in the habit of having religion as Westerners have it. The old culture of China, together with old habits of life, are crumbling to the very dust under our eyes. This process of the disintegration of old Chinese culture is very much hastened by the present national catastrophe. The Chinese people have to acquire new modes of living, in every phase of life. Should they not learn to face God in corporate worship, to have spiritual fellowship in prayer and religious discussions in the same spirit as they have learned and are learning to do many other, far more difficult and perhaps unpleasant things? If ever there is a time for the Church to assert itself and show its importance, it is now. But two things must appear before such an assertion can become effective, namely, first an educated religious leadership and then a broad and deep religious program of worship and service vital enough, that can command the thought and interest of the intelligent and energetic among the Chinese people.

The economic problem of the Church is also one which causes the Church to be underestimated in the eyes of the Chinese. While the Church is not a building, the house in which God is worshipped counts not a little with the Chinese whose country is laden with magnificent Taoist and Buddhist temples. Religion seems to be proportionate to the beauty of the structure that houses it. Some of the Christian and national colleges and universities appear even more beautiful than China's palaces. But Church buildings are far less attractive, though they are far more numerous than school buildings. It may be argued that religion is not a matter of material edifices, that it is spirit and must be caught in the spirit, and that the investment of money in the building of Churches was a mistake from the beginning. In a country where the people have not acquired as yet the economic ability of the sending countries where modern industry and commerce have made missionary efforts almost materially triumphant at certain stages,—in a country like China, the argument on the spread of the spirit counts not a little. Yet, it may also be argued that Christianity, being a way of life, does not mean the sharing of ideas or the interpretation of its faith in theological forms. Christianity must have Church buildings, and more, it must have an educated, up-to-date ministry. Both of these cost money. If the economic problem in regard to the Christian ministry and the Christian Church building, does not find a satisfactory solution, the Church will remain only a nominal centre of the Christian movement in China. And some day the Christian movement may outgrow the Church and be Christian only in name. The problem indeed will be an insistent one, and all the denominations will have to pool their resources together, both spiritual and material, before a definite program may be planned and carried out in the development of a really educated ministry and in further investments in Church buildings.

In addition to the above-mentioned causes of weakness, the Church has been caught in the spirit of the times. American and European thinkers such as Thomas Huxley, Charles Darwin, Carl



Marx, Kropotkin, Trotsky, Bertrand Russell, John Dewey, and numerous others have exerted an influence over the Chinese mind that does not find any counterpart in Christian thought in China. The naturalism and humanism of Chinese scholars in turn have created in the Chinese youth and for that matter, in all thoughtful Chinese Christians, a sceptical attitude towards all conceptions of God. Religious experience has been so much harped upon as the only way of penetrating into the truths of religion, but the shallowness of it coupled with such a scepticism, can at best lead the Chinese Christian to an adoption of the ethical teachings of Jesus. The up-to-date Chinese Christian is really at heart and in spirit, a Confucianist under a different name; for the force of circumstance has turned Jesus into a Confucius. Those who follow him, do so because of his character, not because of his religion. The necessary consequence is clear for the Church. It is merely "Chiao Hui," a voluntary, human organization of religion to push forward the so-called Christian movement in China.

These considerations do not mean to be an attack on the Church which is already weak enough. They point out the one clear need of a deepened Church consciousness on the part of Chinese Christians. It is high time to build up the Church as such, a divine-human institution whose foundation is Jesus Christ, the revelation of God, and the word Incarnate, whose function it is to transform men and women through faith in Jesus as Saviour and through reconciliation to God in such a faith, and to be a power for utmost social regeneration. The Church is the Life of Christ embodied in a fellowship of believers in order to demonstrate to the world its vital capacity to change its environment that it may partake of its own nature. For the Christian, the Church should be the *sine-qua-non* of a good society. It should be the mediator between two worlds, the world of eternal truths and the world of historical changes. The Chinese cares very little for the other world. Unless the other world is a reality effective in this world, the here and now, in which he is interested, not to say engrossed, he does not desire to be burdened with thinking of its existence at all.

It is clear then that the future of the Church depends upon its own self-experience, its own life and energy. It will not be able to participate in the social and economic thought and action of the nation, if it is not more strongly rooted and grounded in its own faith and reality. But to strengthen and build up the Church, three problems must be immediately faced and solved, namely (1) a strong native leadership, centred in an educated and spiritual ministry, (2) a strong faith in God and Jesus whom he has sent, and (3) a strong sense or consciousness of the Church as the divine-human society, the germ of a good society.

## II. Guiding Principles

The social and economic conditions of the nation depend upon the political structure under which they obtain. If the Church is

to make any contribution whatever in social and economic thought or action, it will have to face the government under which it works, either to exist in burdened acquiescence or wherever possible to try to cooperate with the government in projects in which the Church has a special interest to share. In any case, the Church should be fully conscious of what it desires to do. Without compromises, it will have to square everything with the principles for which it stands, no matter whether or not it can continue its own very existence. It is therefore, not out of place, to enunciate these principles even before the task of the Church is defined and clear. These are general principles and their working out, of course, will depend upon the way in which they are applied in specific conditions to specific problems.

(1) That according to the teachings of Jesus, God is the Father of all men and all human beings consequently are brothers, equally valuable in the sight of the Almighty and all loving and entitled to equal opportunities for free self-development.

(2) That the Church should know that its primary allegiance is to God who commands through the Word and the conscience of His children, so that whenever there is a conflict in a moral issue between the dictates of the state and the conscience of the Church, the Church should assert its inalienable right to hear the voice of God rather than the evil intention of man, regardless of consequences.

(3) That as all political, social, and economic undertakings depend upon persons and that as dynamic personalities are more important than organizations, the Church's central and fundamental duty is to educate and nurture such personalities through worship, fellowship, education, and other means.

(4) That while individuals should voluntarily lose themselves in services to the community in order to be real persons, they should not be oppressed and crushed either by their own government or by any alien power so as to lose their liberty of conscience, and that individual citizens have as much right to criticise and to right wrongs through evolutionary as well as revolutionary measures, as they have obligations to obey and work for their nation as a whole.

(5) That the Church should consider itself the conscience of society and as such has the duty to utter its prophetic voice to commend measures that promote the welfare of the people and also to condemn corruption, oppression, injustice, and all kinds of social and economic inequalities.

(6) That as the Church which considers it its duty to relate man to God and human beings to each other in love and righteousness, cannot stand aloof from social and economic problems of the day and as in consequence of this, it must frame its message in connection, not out of connection, with such problems, it is incumbent upon it to make constant and careful studies of social and economic subjects and to keep alive such "functional groups"

as can be organized within its pale in order that they may on the one hand be in touch with religious realities and on the other issue forth into social groups to render their Christian services or to permeate them with the Christian spirit and guide them with Christian principles.

(7) That the Church should educate its young men and women in social and economic problems in the light of the teachings of Jesus, in so doing not only to keep the youths within its religious atmosphere, but also rightly to conduct itself as the truly effective society within the vast human community.

(8) That therefore the Church takes definite and unhesitating steps to strengthen its intellectual leadership especially the Christian ministry and to be ready to make its contribution to the making of a comprehensive philosophy of life that China needs.

(9) That the Church should continue to do more and more social service work among the people, carrying on philanthropy, fighting against social and moral evils that corrupt the hearts and minds of man, and advocating the cause of the poor and down-trodden, together with the socially ostracized and forsaken.

(10) That the Church must by all means and with all the energy at its command, resist attempts on the part of powerful outside groups whether political, social, or economic, to make use of it for their advantages or to justify their unjust programs, inasmuch as the Church is not a political party and knows only to declare and to do the will of God in the world, and not to pledge partisan loyalty to any group, which, in fact, in the eyes of the Church is a sin.

(11) That as the Church, while it is not a political party, is vitally concerned with the progress of the nation, in which its own growth and development is vitally involved, it should seek to encourage the growth of a wholesome national spirit and consciousness that is not exclusive of internationalism, and to support all national enterprises in the effort to strengthen national independence, to push forward programs of nation-wide material and spiritual reconstruction, and to make the Chinese nation a modern member in the family of nations.

(12) That as far as possible the Church should participate in social and economic enterprises in the country through its members, instead of carrying on separate projects which cost more, in finance and in personnel, than it can bear.

(13) That the Church should strengthen its own hands through the united efforts of all the denominations and sects and present a united front as far as this can be effected in matters of social and economic thought and action.

(14) That above all the Church should make its specific contribution through the consecration of the individuals within its fold,

and for this reason, it should lay ample emphasis on corporate worship, on a deeper sharing of religious experiences, on aggressive evangelism, on the importance of its faith in God the Almighty and all loving and His Son, Jesus Christ who is the Saviour of mankind.

This enumeration of principles does not mean to be exhaustive. They are to be the norms under which the Church in ordinary as well as in difficult times is expected to work. At times, perhaps too often, the Church is not able to follow these principles strictly. It may be too weak in moral character to exercise its spiritual freedom fully even at ordinary times. It may be that its members are so engrossed in worldly or national affairs that they are not mindful of these principles. But the situation most likely to arise is that the Church be not allowed to stand on its own ground against political authorities which are too powerful to be ignored or disobeyed. The question naturally arises: How far should the Church acquiesce under the uncompromising commands of a totalitarian state? How far should it make compromises? Should the Church prepare itself for martyrdom, losing its life to gain it, without giving in an inch where moral questions are involved? These are hard questions. Under the national government of China, there is no fear of the suppression of the Church, although the Church should be prepared to meet policies that may be morally opposed to what it advocates in social and economic matters. During this time of national calamity, the Church has been showing its soul in war relief and in the comfort it gives to suffering and sorrowing people. The nation will need more of its services, its moral support and its gospel of faith, hope, and love. But one shudders to think that a portion of China may not be under Chinese control. The Church in occupied areas will have to face an entirely different situation. Martyrdom will be needed, but useless. Perhaps, the only road for the Church under oppression is the road to other-worldliness!

### III. Social and Economic Thought and Action in China

No social and economic problems can be understood and faced without their close, intimate, and direct connection with political situations. The social and economic factors in a situation vitally influence the politics of the land, but in China, in the midst of her relations with other nations, political problems take precedence of all other problems and affect social and economic questions far more than social and economic concerns affect political changes. At present, China is engaged in a life and death struggle against another nation who because of mechanical superiority has so far been able to advance in her program of political conquest. The future is still to be disclosed by the succession of painful events. What the political situation will be like within the coming decade still remains a question. There are four possibilities before us. (1) China may be entirely conquered by her neighbour. (2) China may be placed partially under foreign occupation. (3) Both of the hostile nations may come out quite exhausted, neither winning the war. And (4)



China may win her national independence. With the exception of (1) which is unlikely, there will be a new China arising from destruction and ruin, determined to keep her national integrity and to proceed with an accelerating program of social and economic reconstruction.

China, with a long history, a vast population, and a set of racial habits deeply ingrained in her people, changes slowly. External pressure and the utter necessity of fighting for existence has compelled her to speed up the process of modernization. The country which has been considered a civilization instead of a nation, has now a wide-awake national consciousness. The temper, outlook, and attitude toward life, on the part of China's top level of population, her *intelligentzia*, have during the last thirty years undergone a very radical change. Their efforts to make China a free and united nation have exerted a slow but steady influence upon the millions of the land. But now the war has been forced upon China; the process of change which has thus far been slow, has thereby become rapid and effective. The people who are rooted and grounded in the good earth inherited from their ancestors have to move on. And this motion is fraught with far-reaching radical meaning for the Chinese nation. Again, the farming population is China's national strength. When China is affected by the war, it is the farming population that is affected. The government has to find economic support from the land, to recruit the armies from among the farmers, and to impregnate the agricultural minds with ideas of the nation and of patriotism and with a passion for the salvation of the land. Industrial and commercial centres are moving away from the sea coast to the interior, while at the same time, the modernization of the countryside is steadily taking place. When war has ceased, this process of modernization will go on with much greater speed. It will create vast social and economic problems for China and for that matter, also for the Christian Church in China.

Two questions may be in the minds of many who are concerned over the future of China. (1) What sort of government will there be, one that is inclined toward capitalism? toward communism? or some kind of authoritarian rule? (2) Will China become entirely and indiscriminately westernized, giving up her own ancient culture which has been demonstrated to be too feeble to withstand the encroachments from the outside and adopting bodily the culture of the western world with emphasis on material development at the expense of spiritual needs? The two questions are apparently important, but somehow they are irrelevant to the present situation. A time like this is not one when theories or theorizing are of much value. All questions converge toward one central demand, the demand of necessity. It may be that out of necessity, things that do not belong together, may grow into one living equilibrium. War is the all consuming power which compels the government to

exercise control over all resources in material and in persons. This necessity continues after the war and may long continue. It is this that led the generals who were at loggerheads with each other to combine their forces under a single leadership against the foreign aggressors; it is this that made the communists give up their political program to come under the same flag and stand side by side with the Kuomintang; it is this that caused all classes of people, from the intelligentzia who are usually critical and mostly dissatisfied with the national government, down to the ignorant peasant, to stand solidly behind the government; it is this that gives morale to the Chinese soldier; and it is this that makes people in occupied areas look now in earnest hope to the national government for their deliverance. The government, instead of being weakened, has steadily gained the confidence of the nation. Its influence over the land in the future cannot be overestimated. It will not be a matter of capitalism, communism, democracy, or some kind of totalitarian state. It may be all of these, fused into each other, by the fire and blood, in which the whole nation is now receiving its baptism.

In the same manner, the question as to whether or not the Chinese will adopt western civilization bodily, may be answered. It is not a matter of theory; it is a matter of necessity. Instead of giving up China's old culture and adopting western civilization, there may emerge something quite unexpectedly new and different from what has been familiar to man. War, especially in the modern sense, uproots things. And soon, it may be, we shall find Chinese humanity uprooted!

While theorizing is of little value, we should not wear blinkers in regard to trends of thought in China that have affected Chinese life on the surface very radically. Dr. Sun Yat Sen's Three People's Principles have been greatly revered as well as much criticized. Yet they have become important factors in Chinese political and economic thought. In the large, they hit the nail on its head; for the Chinese nation now as one man wants nationalism, democracy, and improved livelihood for the people. Great changes may come over China. But the nation will follow Dr. Sun in the development of nationalism, democracy, and the economic control of the nation's resources. According to the third principle, emphasis has been laid on the limitation of private capital and the equal distribution of land. How these may be worked out will depend upon the future. Very few capitalists will remain after the war. The loss of property on the part of multitudes of small capitalists will make it easy rather than difficult for the state to exercise control over economic situations. State capitalism coupled with state socialism may be the result.

*(To be Continued)*



## An Appeal for Optimism & Leadership\*

W. W. YEN

**T**HE Commencement Exercises to-day are indeed, as the Presiding Officer has already pointed out, unique in character. Following the precedent of mass weddings under happier auspices, we are holding to-day mass graduation ceremonies. They constitute also a sign of the times,—unity of spirit and action.

For the assembled graduates here the exercises are replete as usual with joy, but for this exceptional year also with sorrow. With joy because after many years of steady scholastic efforts you have reached, if not the final stage, at least a very important milestone in your educational career.

But on this occasion our minds cannot help reverting to the unprecedented disaster that has befallen our country. During a whole year our beautiful land has, we believe through no great fault of ours, been subjected to all the hellish destructiveness of war. We have been personal witnesses of the suffering and deaths of hundreds of thousands of soldiers and pitiful civilian refugees, and the devastation of homes, farms, factories, schools and churches all as the result and accompaniment of the terrible conflict.

The effect of all these sorrowful and tragic events on our moral and mental personality has been profound. A group of our compatriots have been deeply despondent over past events and become pessimistic as to future developments. Placing perhaps too great hopes in our forces of defense, they are bewildered and disheartened by the loss of province after province after military withdrawals. They are grieved and downcast by the enormous destruction of the material wealth of two of our richest provinces, and of their cultural institutions. They believe that whatever be the final outcome of the present struggle, our country and people will be crippled for decades to come. They see even the end of our national independence. They are extremely pessimistic, though they explain the catastrophe as an inevitable stroke of fate and accept it all with little or no positive effort.

Another effect produced on the minds of our people, especially the younger ones, is that of desperation. Seeing little hope in the past and present scheme of affairs, having, they feel, been deluded by the many "isms" which were to save the country, and disappointed more or less with the leaders who have appeared sometime or other on the stage, they must perforce try new methods and systems and seek for new leaders. It would seem, however, that there remain now few ways untried, and these are by no means ideal ones, judging from our knowledge of history and of the experience of other nations. All is not gold that glitters—that saying appears applicable to some of the new political and economic systems.

There is no warrant for us to be unduly pessimistic, for after all this is not the first time that our country and people have been

---

\*Commencement Address, Shanghai, June 25th, 1938.

put to a severe test. Throughout the ages we have been able in the long run to weather the storm. Our very weakness would seem to be our strength, and our dislike of war and warlike pursuits would appear to have enabled us to overcome their apparent might and ferocity. Taking a short view, the load of suffering and destruction seems insupportable, but no people has yet reached the pinnacle of national glory and greatness, without having to undergo such a period, sometimes, a long one.

War is detestable from all points of view, but in preparing for and protecting ourselves against it, there is required a high standard of courage, of discipline and organization, of self-sacrifice and patriotism and of other virtues and qualities which are highly desirable. It may be that such qualities can be developed through pacific methods and in peaceful times, but for effective schooling and quick results, rude and even cruel ways seem unfortunately to be superior.

The present disaster gives us also an occasion for self-examination. Are we at all to blame for the terrible situation? In what way have we been delinquent in our personal and national duties? Have we swept our house as clean as we should have done anyway? Have our politics been clean, and has our domestic and foreign policy been always wise? There are reports of cases of corruption, of nepotism, favoritism, injustice and other irregularities: are they quite true? This is surely no time for asking for accounts from whatever quarters, but a little self-examination is very helpful to prepare for the future.

Our people have been notorious among the nations for the lack of unity, for placing the family and the individual above the country, and for accepting with comparatively little compunction alien rulers and alien rule. The greatest gain in the present struggle for the heavy price paid in lives and property is unity, national unity. The vast majority of our people, including of course leaders of many parties, formerly more or less a "tray of sand", appear to have joined hands in the duty of defense. What has happened in other continents, the unification of different nations, also largely through foreign wars, has come to pass in this old and seemingly unchangeable land. The statement that China is only "a geographical expression" has proved to be quite untrue, or at least has become obsolete.

Another important lesson that we have learnt through the crisis is that of self-help. Too long and too naive was a sentiment among some of our people of reliance on and expectation of help from others. There should of course be a distinction made between help due to us from international covenants and that owing to sympathy and friendship. Where other countries are obligated by agreements to come to our help, the situation is morally and juridically different, but it is to be remembered that there is no way to compel people to give that assistance. One can only deplore the weakening of international good faith and the failure of international co-operation and draw the necessary conclusions. Exhibition of self-help is always impressive. The sacrifices may be very great, but the price

that is paid is worth in the long run the gain in moral values and international consideration.

After the almost irreparable destruction that has been wrought in this land, the work of reconstruction will be immense in extent and will require many years of time. Out of the ashes of death and devastation, there will arise a New China, modern, sanitary, scientific and beautiful, testifying to the indomitable spirit and indefatigable industry of our people.

In the work of reconstruction nothing would be more important and necessary than the possession of leadership—able, honest, courageous and wise. Leaders will be needed in every walk of life and every phase of human activity to rebuild the New China.

Now on the question of leadership, it has been my good fortune to come across in a recent book on European leaders a very wise saying by one of them. He declared, The art of leadership is a serious matter. One must not lag behind a movement, for to do so would isolate him from the masses. But one must not rush ahead, for to do that is to lose contact with the masses. He who wishes to lead a movement must conduct a fight on two fronts—against those who lag behind and those who rush ahead.

In applying this dictum to our own country, let us remember that even when inspired by the best of motives and eager for results, it is not wise to rush too far ahead of the masses, so that the latter is unable to keep up with the tempo. Imagining that the followers are as strong, as capable and as progressive as himself, a leader often does and dares to do things which are too advanced and too idealistic, so that the result is not at all what he anticipates—to his own disappointment and to the discouragement of parties concerned. What to him is so simple and easy of achievement turns out to be entirely beyond the capacity of his follows, so that the program ends in failure.

On the other hand, a leader is expected to and must lead. If he does not or cannot lead, then automatically he loses his leadership, and some one else takes his place. This seems to be an exorable law, and there is no escape from it. If a leader lags behind, he becomes isolated from the masses, or in other words, he is generally abandoned by them, while they forge ahead in spite of the lack of leadership.

Especially in this country, where leaders are obliged to keep themselves more or less in seclusion, there is much greater danger than in Europe or America for them to lose touch with the realities of life and with current events, living more or less in a world created by their helpers and underlings.

Where are we to find our future leaders? Surely among those who like you have enjoyed the privileges of a modern and higher education, who have read with intelligence our history and philosophies, and who have, moreover, personally experienced the humiliation and bitterness of our own times.

The terrible war has worked havoc with our leading educational institutions and thousands of our embryo leaders have lost their op-

portunity of completing their education to be ready for the future. You are more fortunate in that you have been able to complete your training. The responsibility that has fallen on your shoulders is only the greater. I am assured that you will realize your privileges as well as your solemn duties, and will fulfil the hopes that your teachers, your parents, your friends and your country place with confidence in you. Go forth then with faith and courage in this hour of peril to attain your ideals and ambitions, and make a name for yourselves in the history of your fatherland. Remember that more than four hundred million persons and 2000 years of history will watch the progress of your patriotic efforts and wish you success.

—=0=—

### The Spiritual Significance of the Present Crisis

R. Y. LO

**C**HINA can never again be just what she was before July 7, 1937, when the Sino-Japanese hostilities began. War has changed the status of the country from east to west and from north to south, and we are all concerned from day to day with its progress. Large sections of the country lie in lamentable ruins. Hardly a modern town or even a village town along the lines of communication has escaped the consequences of war. God alone knows the number of burned homes, ruined schools, stores and state buildings. An estimate of the loss of human lives is not possible at the present, but the toll has been very heavy. And when we look about and beyond us, it is natural for us to inquire, "How are things going to turn out in the end?" "To what port is the ship of state heading?"

"Where lies the land to which the ship will go?

Far, far ahead is all the seaman knows."

Ah! What a tragic time is this in which we live! Hatred and slaughter, cold and hunger, suspicion and solicitude, disturbing and destroying agents, walk everywhere in the wake of the war. Yet, we must never forget that other centuries have had their perils and then great souls saw God in the great events of human life and turned to Him for guidance. In the 16th century John Knox and Martin Luther, in the 17th century Oliver Cromwell and the Pilgrim Fathers, in the 18th century John Wesley and George Washington, and in the 19th century William Gladstone and Abraham Lincoln, all facing great crises, never failed to see that God is in this or that thing. And this great God not only revealed Himself in distant days but is still waiting to listen to our cries for help and to answer our prayers. For this is God's world. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Thus saith the Lord: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth."

While it must be admitted that amid the clash of armaments and all the hot rush for killing it is not the obvious nor the easy



thing to live and work according to such a precept as "Not by might nor by power, but by My Spirit," yet we must not forget the assurance of God found in Psalm 32 verse 8 which records: "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee." This is the sweetest of promises which sweetens the hours of agony which are ours during these days of trial and bitterness. It seems too good to be true, but when we remember that we cannot see ahead any farther than the gleam of our little spotlights, we cannot help but turn to God for guidance. Thank God we know that what the Psalmist recorded was truth and that it is the privilege of every Christian to quote these words as the expression of his or her own experience and of his or her unshaken faith in the guiding hand of the Father.

Here then, sitting in the midst of ruin and desolation, we cannot afford to wail and lament. Here then, is our incentive to fresh labors, our command not to despair but hope. Let us therefore lift up our eyes to the greater possibilities for our own work and for our nation, despite all the ruin and misery which make this year the blackest for religious workers of our generation, so that we may see, if we have eyes to see, that God is working His purpose out. God has moved the hearts of many to spend every ounce of their energy into the work of salvaging the human wreckage cast upon the shores of China by the tide of war, and proven beyond all doubt their capacities for self-sacrifice, endurance and sympathy whether in the field of battle or among those behind the line. Those who never denied themselves before deny themselves now and the clamour for service is instinctive and common everywhere. But greater even than these things is the manifestation of the guiding hand of the Father which has been seen in China during the present crisis.

"And so I go onward, not knowing,  
I would not if I might,  
I would rather walk in the dark with God  
Than walk alone in the light,  
I would rather walk with Him by faith  
Than walk alone by sight."

—=o=—

### Marching With China

LOGAN HERBERT ROOTS

*Bishop (Hankow, retired)*

**I** HAVE just finished forty two year of service in China. I have lived, especially during the past year, in the midst of unprecedented national distress and international instability. I find the zest of life greater than ever. It has been an unspeakable privilege to have these years in China—each succeeding year more interesting than the past, and the years ahead promising I believe to be yet more significant. The present is indeed a turning point in the life of the nation, in the lives of her leaders and even the masses of her people. "China," we have been told in countless

books and articles during the past thirty years, "is awakening." We all know and realize the significance of that awakening from what the West has glibly called "centuries of slumber." But what of today? What of the new awakening which today has touched millions of tiny poverty-stricken homes in the interior who until last summer had hardly heard of the outside world and had even less interest in it? What is this new and often terrible awakening bringing to the people of China? Is it a tragedy or an opportunity? What of Christianity at this time of testing? First let us try to face the significance of a few phases in this great awakening before trying to look into the future.

### *The New Leadership*

The awakening of China as a nation is a major element in the life of the world today. This awakening has happened in this present generation, and it is obviously just beginning. Every aspect of the nation's life is involved, and not least important is the deepening consciousness that the moral and spiritual life is fundamental to national integrity. This fact was only vaguely apprehended in the West at the beginning of the World War, but became more prominent as the war proceeded. Today the Japanese recognize it. I found it startling to see in Japan prominently displayed everywhere the Chinese characters: "Kuo Min Chin Sen Tsung Tung Yuen," (國民精神總動員)—almost identical with the terms used by the Chinese government to designate the movement for mobilizing the non-material and spiritual resources of the nation.

This is obviously a matter of vital concern to the Christians of both China and Japan. It is particularly so because in both countries there is a fairly well defined recognition in influential circles that the most vital religious forces today are Christian. During my visit in Japan two weeks ago I saw a good deal of several outstanding leaders in the country, including Dr. Kagawa. The Vice-minister for Foreign Affairs who, with his wife, is openly identified with the Oxford Group, spoke to me of his constant dependence on God for direction and power and his conviction that Japan and China needed individuals free from fear and selfishness to create a new spirit in the East. Can it be accidental that the foremost leaders of China are Christians who, not in name only, but by both word and example challenge the Church and the Government to cooperate in the regeneration of the nation?

The Generalissimo's broadcast address of Good Friday last year and at Easter this year along with Madame Chiang's address to the National Christian Council at its Biennial Meeting a year ago constitute a striking witness of their personal faith. In her address Madame Chiang said, "The whole of the Chinese nation is on the march. The Church must march with it".

If it is true, as I believe it is, that this appeal is no demand that the Church follow the lead of the nation, but that the Church provide the directing purpose and spirit of the awakening nation, it is enormously significant. Christian leaders in government and politics, in home and social life, in business and industry and educa-



tion are but a small group among the vast majority, many of whom are Confucian, Buddhist or merely neutral to Christianity. But are not these Christian leaders representative of the best in Chinese tradition when they claim as their own the dynamic and drive of revolutionary Christianity? That dynamic is supremely expressed through the regenerated lives of individual men and women, who become channels for the driving power of God.

Is it fanciful or sober fact that the tragedy of the war is awakening the most sensitive leaders of the nation to the kinship between the spirit of Christ and the peacemaking spirit which is the heritage of China? The warlike spirit of the West is alien to that heritage. Yet it is significant that several outstanding western thinkers have recently observed that China may even demonstrate to the so-called Christian nations the true understanding, interpretation and embodiment in the nation of the message of the revolutionary Christ which in the matter of War the West has missed.

I realize that in China as in the West political, economic and intellectual forces often and perhaps usually overshadow spiritual and moral forces in the growing nationalism. Some of these forces are partisan and selfish, sordid and regrettable, and I do not want to give a biased picture of present day conditions in the life of my adopted country. But these morally neutral or negative forces are usually stressed to the exclusion of the idealistic forces. Living as I have these past months in the heart of a startlingly fervent wave of enthusiasm for national renewal and constructive effort, I am convinced that it is right to bear in mind the considerations I am mentioning in these paragraphs. I write this way not only because these things appear to me true and significant, but also to encourage those in China and the west who are striving for a better world.

### *The United Front*

Since the beginning of the war last summer, the proposal for a United Front has won support rapidly and in unexpectedly diverse directions. I have had an unusual opportunity this winter and spring to witness its progress through intimate contact with political and social leaders of many formerly conflicting backgrounds and ideals. Perhaps it is not out of place to give here a very brief background of the United Front, before attempting to show its significance.

I might begin by reporting a brief conversation I had on this subject with Madame Chiang Kai-shek the night before my departure from Hankow. When I asked her about the United Front, she replied, "The term is a little ambiguous. In many countries the 'United Front' often means a 'Popular Front' of all 'leftist' parties and organizations. In China we mean a truly 'united' front of all classes and factions among the people, working first to resist aggression and annihilation, and secondly to purge and rebuild the country." Madame Chiang has put this well. She dispels all those absurd accusations that China has turned "red," and at the same time gives the true spirit of this great movement for a united country.

It is now clear that this proposal for a United Front in China grew out of the mutual decision on the part of the Communists and

the Kuomintang to cease civil war, following the Sian Coup of December, 1936. Obviously this decision was influenced by additional inroads into North China and the increasing demands forced on the Chinese nation by Japan. In the spring of 1937 projects for rural reconstruction and other efforts at building up the country went forward with increased vigor and enthusiasm. The Generalissimo called a series of national conferences in Kuling for the summer—bringing to that mountain resort huge numbers of representative educationalists, business men, and intellectual leaders. Simultaneously large conferences on reconstruction and popular training were held in the foothills under the auspices of the New Life Movement.

Then came the Lukeochiao 'incident' of July 7th. I lunched with the Generalissimo and Madame Chiang on the 14th. There was no question that they both were desperately hoping that China might not yet have to be plunged into the misery and destruction of armed resistance. The conferences continued right up to July 29th, when Tientsin was bombed. After that all hopes for further expenditures on peace-time projects such as Rural Reconstruction and the vast organization of the New Life Movement had to be abandoned. It was then that the United Front which had begun to take root in the spring suddenly shot up out of the earth. The former "Red" Army was ordered to the Shansi Front as the "Eighth Route Army" and won for the Chinese Government one of the first significant victories of the war at the pass of Ping-shin-kwan., Sept. 25th. The Sovietized areas had already been transformed into a Special Administrative District in the Northwest, and with the final outbreak of war General Chu Teh and his Field Commander, Peng Teh-hwai, took their place in the newly reorganized Government armies directly under Chiang Kai-shek.

With the outbreak of hostilities in Shanghai further live movements showing the new national unity sprang into action. This March I had the privilege of meeting the woman leader of a group of volunteer factory girls who had clubbed together after August 13th and formed a Front Service Group working directly behind the Chinese front lines. These girls have been with the armies ever since, and a few had come into Hankow in March from their present district in Anhwei to get new uniforms and recruits. Their heroic deeds, unarmed as they were—at first among terrified peasants and panicky soldiers—led finally to recognition and appreciation by the General in charge, who gave them more and more freedom and responsibility. This was just one group of volunteers. There have been hundreds of varying significance which have come into full activity since the war. They constitute all types of people, and all backgrounds and classes. It is truly a "United" Front that has enlisted the enthusiastic and selfless support of thousands of China's people.

This new spirit has been largely responsible for a swift and effective movement among the large masses of country people behind the Chinese lines, and also even in territory sometimes surrounded on all four sides by Japanese-controlled railways. This "mass mobilization movement" aims at educating the people swiftly both

in a knowledge of what the war is about, and along lines of sanitation, farming or small industries, and the building up of personal character and integrity. These people are not taught to hate the Japanese people. On the contrary their own natural lack of such feeling towards their neighbors has been made the basis for an intelligent appreciation of the ordinary person of Japan, who they are told is no more responsible for the follies of war than the Chinese peasant. They are taught that the aggregate weaknesses of human beings in both China and Japan have made the weaknesses of both countries, keeping them from working together. They are taught that while resisting for self preservation they must at the same time deal drastically with their own weakness and that of their villages and leaders in order to make new China. This I have seen with my own eyes is actually happening on perhaps a naive basis and in crude ways all over China—but it is happening.

I am convinced that this United Front in China is a great step forward in the field of politics and international relations. It is a part of the world-wide demand that all constructive forces work together for the saving of civilization, through the honest facing of individual weakness and the determination that the new life should be made available for men and women of every class and background. The Oxford Group, perhaps the spear-head of Christian revolution, gives the same challenge—"Begin with yourself." The implications of this new front in China for the Christian community are obvious, far-reaching and urgent. It applies to all the divisive forces which weaken the Church. Theological and ecclesiastical issues must be subordinated to the supreme need for a united front against the forces of distrust and distintegration, and for providing the moral and spiritual foundation of the new nation, based on new individuals.

#### *The Challenge to Forget*

What of those of us who have spent years of our life in China? What of those who have only just come out full of enthusiasm and ideals to help the people? Can we go on as we have in the past?

Modern psychology lays bare serious danger in unduly tenacious memories. Some things need to be remembered and analyzed with the express purpose of letting sunshine and fresh air dissolve and dissipate them. Precedents, however good, often hamper free development. A time of radical change such as the present should be seized upon to clear the way for new and more worthy ideals. Let every element of our own past be discarded where outworn or outgrown, thoroughly adapted to the new times if retained, and held subject to displacement by well-considered improvement. Personal resentments, prejudices and rivalries, petty and unworthy in the extreme, often block the wheels of progress, not only in small matters but in schools and hospitals, churches and even whole denominations. Every great union enterprise suffers, and some fail, because of these things which ought to be buried and forgotten.

Furthermore the times are too urgent to let us attend mainly to the things which lie behind us, either successes or failures. Indeed one of the great lessons of Chinese history teaches the peril of letting

the past, no matter how great and good it has been, become unduly normative for the present and the future. The golden age lies in the future rather than in the past.

### *Christian Revolution*

Demand for change and new ways of life and thought is as characteristic of modern China as reverence for the past and distrust of novelty was of Confucius and the typical life of ancient China. This is one of the fundamental things in the revolution which inaugurated the republic in 1911, and it is expressed in the constantly quoted sentence from the founder, Sun Yat-sen: "The revolution is not yet complete. Comrades must continue the struggle." The changes required have been drastic. So much of the old has had to be destroyed that the revolution has often appeared to be mainly destructive. Now the Christian Church carries so much of tradition that the revolutionary character of its essential message is often obscured. Yet those leaders of the nation who think of Christ as a revolutionary leader are essentially right. He did come to make all things new, while at the same time he came not to destroy but to fulfill. In Canon Streeter's phrase Christ is "The constructive revolutionary."

The implications of the Christian Revolution are very far reaching, and this is not the place to go into a detailed discussion of what it means to be a Christian Revolutionary. But two things are clear to me and infinitely important. The Church that has failed to touch a community or a nation through revolutionizing the personal lives of individuals is dead. And secondly the supreme task of the Christian Revolutionary is to put men into touch with the power of God. This means a drastic purging of one's pet prejudices, a severe disciplining of the mind to read and learn and understand the social forces of today, and lastly the fundamental love of people which Jesus had for both the arch-conservatives and scorned radicals of his day. This last quality is, I believe, a gift that only a fresh experience of Christ can provide—but when it comes to enough people, as I believe it is beginning to come in China and to a few in Japan today, there will be a new heaven and a new earth.

—=0=—

## Sharing "The Abundant Life" in a Refugee Camp

M. VAUTRIN

"I came that they may have life, and may have it abundantly"

**T**HESE were the words of the Master from which the Ginling College motto of "Abundant Life" was chosen during those years from 1912 to 1915 when a group of devoted Western women were dreaming dreams of an institution of higher learning for their sisters in China. They had very definitely in mind the education of keen and self-less Christian Leaders for China's emerging womanhood. Little did those Founders realize that the institution they were then creating would also bring the "Abundant Life" to more than ten thousand of the more lowly women and girls



of Nanking a quarter of a century later. They builded more wisely than they knew.

From December 8 when the college gates were first opened to women and children refugees until January 16, there was little time to plan for other than the most pressing elemental needs of life—for food, clothing and shelter from the uncontrolled passions of men. The camp had originally planned to provide for a maximum of 2750 refugees and had put in readiness the college buildings for this number, but when the "Reign of Terror" came to the great walled capital, and no woman was safe from harm, the gates of the college were flung wide and the distraught and frenzied women and girls streamed in until every available space within the buildings was tightly filled and at night even verandahs and covered ways were packed closely, head to feet and feet to head.

No tribulation or terror can separate us from the love of God and the desire to worship and draw near to Him. Neither could the most intense suffering and sorrow blot out from our memories a response to Christmas as that season approached, although the familiar Christmas carols could not be sung with the same care-free joy as in former years, and the giving of gifts was unthought of. Christmas did come to our refugee camp, but, because of the vast throng and the dangers, could be shared with only the members of an intimate group—the members of the staff, their families, the score of young people who had acted as scouts in the beginning of the camp, the servants and a few neighborhood women. A small upper room which had but one window was found in one of the buildings on the edge of the campus which was not being occupied by refugees. By covering the one window with a heavy green curtain and the transom above the door as well, the light could be turned on without fear. Many have said that they will never forget that little improvised Christmas chapel. There was an altar with a cross, a little Christmas tree with colored lights, a great bouquet of heavenly bamboo with bright red berries, several large pots of poinsettias, while from the Christmas box in the attic were brought forth bright red Christmas cut-outs and three Christmas scrolls. Another Mary had lovingly arranged this chapel for the worship of her Lord. Five simple Christmas services were held in that little upper room. While the singing of the beloved carols had to be in hushed tones, and while our hearts were sad because of the ruthless killing, and terrible suffering and destruction which were still going on in the city, yet as we worshipped and thanked God for His great gift to mankind, the realization came afresh to some of us that only as men come to know and follow the Christ-child would peace truly come to this worn and war sick world because He alone can turn hate and suspicion and insincerity into love and confidence and truth, and these are the only bases for human as well as national and international relations.

By the middle of January conditions were slightly improved in the city. Fortunately there were fewer soldiers and an effort was being made to discipline those that were left. It seemed possible and desirable to the staff of the camp to share more generously the

Christian message with the large family of refugees. For six weeks, six afternoons a week, including Sunday, these meetings continued. Those in the small chapel were for women and girls over fifteen, and those in the Science Lecture Hall were for children. Each afternoon from one hundred and fifty to one hundred and seventy women were admitted to that little chapel—admission being by tickets which were laboriously distributed in the crowded buildings on the previous evening. The refugee buildings were taken by turn so that each woman on the campus had the opportunity of attending once each week. Clergymen from one of the churches came faithfully throughout that period, neither rain, nor snow, nor danger daunting them. They had carefully planned the series of talks so that each woman who was interested could hear six messages on the meaning of Christianity. In addition the women learned to sing and to love John 3:16 and Acts 4:12, both of which have long ago been set to a simple tune for just such audiences. They also learned "What a Friend We Have in Jesus" and "All People that on Earth do Dwell." They loved to learn to sing for the singing brought comfort to them. Those who are used to speaking at the ordinary evangelistic meetings in China would have marvelled at the attention and interest in this series of meetings. There were always plenty of women in the dormitories to take care of the babies and little children if the mother wished to attend, so no children and babies were allowed. One of the pastors one day asked his audience how many would like to become followers of Jesus and all hands went up. After that we did not ask lest personal safety and becoming Christians become confused.

At the children's meetings during those six weeks the children learned to sing "This is My Father's World" and other children's songs and they were also told stories from the graded Sunday School books by our Homecraft School teacher who herself had been in great fear and danger only a few short weeks previous. At both of these series of meetings, had the helpers been more in number, we could have done much more effective work for the opportunity to give sympathy and comfort was unparalleled, but energy was still sapped by fear and in addition the many tasks of conducting a refugee camp for ten thousand were still bearing heavily on the little staff of workers.

Before the close of this first series of meetings it was realized that Holy Week and Easter would be a most wonderful climax for a second series and accordingly plans were started and gradually evolved into what was a most successful project in religious education. It was decided that in addition to meetings we should start classes, dividing those who wished to study according to educational ability. From among the refugees on the campus eight teachers including the dean were mobilized, three pastors from the Episcopal Church volunteered to take classes, and with three members from the regular staff, a faculty of fourteen was formed. All classes studied the Life of Christ in some form, the advanced pupils using Mark, and the less advanced using the graded Sunday School material or a Gospel Primer. In all, twenty three classes were formed ranging from the senior middle school grade, of which there were twenty

one pupils, to illiterates of whom there were seven large classes divided according to age. The ages of all the pupils in the project ranged from nine years to thirty seven, but the large majority were teen age girls. In addition to the regular classes there was a special singing class of over forty members which met once each week and which began at once on the preparation of Easter music.

There being no book stores left in the city, several members of the College faculty in Shanghai were kept busy purchasing and sending teaching materials. Inexpensive books were either sold or loaned to the pupils. One hundred New Testaments were disposed of and even more were requested. Two large classes for illiterate girls ranging in age from twelve to seventeen years met five times each week but all other classes met three times. In addition to studying the Life of Jesus, the members of the staff wanted to share with their pupils some of the great passages of the Bible and the great hymns of the Church which had strengthened and comforted them during the days of strain and stress. During those six weeks it was not unusual to pass a little group of girls or women in a bamboo grove reciting the 23rd or 121st Psalm, or another group out in the flower garden memorizing the Beatitudes or the thirteenth chapter of First Corinthians or the Lord's Prayer. As women and girls walked to the rice kitchen to secure their simple meal of rice gruel, you could often hear them humming "Rock of Ages" or "When I Survey the Wondrous Cross." About the same time that the classes began, two bath houses were also started, and the combination brought a new spirit and a new look to our refugees. They began to take a pride in their neat appearance once again, and we no longer felt that all but the dregs had evacuated from Nanking. The total enrollment of the project was probably one thousand and out of this number approximately six hundred attended classes regularly through the six weeks.

One of the most difficult problems faced was to find classrooms. The Arts Building which contains most of the college class rooms was still full of refugees and there was not one available classroom in the entire building. By redistributing refugees one classroom in the Science Building was cleared out; the end of the General Chemistry laboratory formed a second one; and the big stage in the chapel-auditorium made a third one. The two big studios were quite easily converted into excellent classrooms by the addition of chairs. Movable blackboards were placed in these improvised class rooms and the class work began.

Simultaneously with the beginning of classes, the afternoon meetings were moved to the big chapel and any woman over fifteen could attend without a ticket. Each afternoon at one thirty the college bell ringer made the rounds of refugee buildings, thus reminding them that it was time to get ready for the afternoon service. From one hundred and fifty to almost four hundred attended these meetings throughout the six weeks. Again our five pastors willingly helped us out by preparing a series of thirty talks centering on the Life and Teachings of Jesus. In arranging for the order of the afternoon services we could now make use of the Psalms, the Beatitudes and the hymns which the pupils were memorizing in their



class work. On Sunday afternoons pastors from other churches in the city were invited to speak. These pastors without exception were challenged by the large audience and were greatly impressed with the joyous singing and the attention.

The afternoon services throughout Holy Week and the three services on Easter Sunday were the climax which followed the six weeks project, and for these special services a combination ticket was mimeographed which was punched upon entrance to the chapel. Almost six hundred attended each service with the exception of the last performance of the Easter Pageant on Easter Sunday evening when fully one thousand attended, including a number of invited guests. A tenth service, an extra performance of the Pageant was given on the evening before Easter for the younger children and for all older women who had not been able to attend classes during the six weeks but who were definitely interested. Extra tickets were prepared for this service and about eight hundred attended. This service was especially prepared for the children and it opened with the children in the audience singing "This is Our Father's World," a song which many of our young refugees have memorized.

It was my privilege to preside at the Good Friday service for refugees. The pastor in a remarkable way held the attention of that large audience of six hundred women and girls for more than an hour as he related the story of the trial and crucifixion of our Lord and its meaning for the World. Through their own innocent suffering these women were being led to understand the suffering of God for the sins of the World. I shall never forget that audience and the way they sang "When I Survey the Wondrous Cross" and "There is a Green Hill Far Away," both of which they had been taught in their morning classes during the previous week. There is no doubt that the entire series of Holy Week services made a tremendous impression on those who attended, which they will never forget and which we hope will draw many of them later into some church.

Easter morning dawned bright and beautiful, a fresh clean world after a recent rain. The early morning service at six thirty, although planned for the out of doors, was held in the big chapel simply because it was realized that it would be impossible to control the crowd. The large audience was there by six thirty. In their class work during the previous week they had learned one Easter hymn, and the special singing class had prepared two others, so triumphant Easter music was not lacking. The sixth grade class gave a simple play portraying the disciples on the Resurrection morn and the dean of the project gave a very thoughtful talk on "Change". The different groups of pupils recited appropriate Bible passages.

The president of the Nanking Theological Seminary, who with his family has recently returned from more than four months of sojourn in a village to the northwest of Nanking, gave the message to the audience on Easter afternoon. Escape from the terror of aeroplanes by day and bandits by night and peace on the long trek back to the capital and past the dreaded sentry at the city gate had deepened his faith and made his religion a living and sustaining force. This triumphant note even shone in his face as he talked about China's



need of the spirit of the suffering and risen Christ. He too marvelled at the attention of the large audience of women and girls and the joyousness of their singing.

The large dignified chapel itself had been beautifully decorated for the day by the young flower gardener. There were great bouquets of white spirea and iris and graceful sprays of wisteria against the background of the black velvet curtain, while on the speakers table there was a bowl of gorgeous tulips. It is not strange that many of the refugees have responded with appreciation to the fact that the College has shared with them the beauty of the college chapel.

By seven o'clock on Easter evening an audience of fully one thousand were present to listen to the junior and senior middle school refugees present the pageant "From Darkness to Dawn", portraying the thoughts and suffering and the actions of Nicodemus and Joseph of Arimathaea from the time of the crucifixion to the resurrection of Jesus, their Master. The cast had practiced for many weeks under the patient and inspiring direction of their teacher, the dean of the project, and also a refugee. Some of our guests, who have often attended plays at Ginling, said that they could easily imagine it was a cast of college students and the audience a usual college audience. Another said. "It is the one bright spot in Nanking." We are sure the meaning of the pageant reached many in the audience of a thousand, but if it did not, its influence on the members of the cast will never be lost.

The last day of the project came, clear and beautiful, and marred only by the sickening sound of the heavy bombing planes as they went to the northwest on their mission of destruction, mutilation and death. By eight thirty in the morning almost six hundred women and girls assembled out in the main quadrangle in groups according to classes and a little later the long line was formed which marched into the chapel, each group being headed by its teacher. Then followed the long program when each class demonstrated what they had learned. Some classes sang hymns, other recited the 23rd or 21st Psalm, the Beatitudes or Corinthians thirteen. Representatives of the younger classes told stories while the illiterates demonstrated how well they had learned to read or recognize characters. The program closed with the giving of simple prizes to the one member of each class who in addition to having perfect attendance also made the most progress. As they marched out of the chapel joyously singing "God Loved the World" those who had helped to make the project a success could well feel grateful. To the dean especially it had involved much hard work and planning.

The week that has followed has been called the spring vacation. During the time plans are being made for a new five-week project which will end just before the Ginling Refugee Camp draws its existence to a close. In addition to the religious classes it is hoped that there will be classes in child and home hygiene, in child care and perhaps in poultry raising. For the older girls who ordinarily study in schools there will be classes in the study of Chinese and for a goodly number there will be singing classes.

Those who have had the privilege of planning and carrying through this simple project in sharing a part of the Christian message and inheritance have often marvelled at the strength which was given and the seeming ease with which the insurmountable became surmountable. The little prayer circle which has met faithfully each morning and which has now grown to a circle of sixteen, we know has one great Source of strength. But we have been conscious that beyond this tiny circle there has been a larger one that has reached to our personal friends. We know they have been sustaining and strengthening us with their loving thoughts and intercession in our behalf. A confidence has come that there is a Spirit at work in the world far stronger than the force of the mighty bombing planes that far above our heads wend their way each morning to the northwest as the members of our little circle meet together. That Spirit will in the end be triumphant. "Not by might, nor by power but by my Spirit, saith the Lord."

—=0=—

## The Witness of the Church

G. H. KOHLS

**S**INCE the revolution of 1911 the Chinese people have been struggling for a new national life. With hope and increasing joy we have seen the progress made during the last few years. Many efforts, such as the New Life Movement, make it clear responsible men in China do not so much believe in written laws or trust to technical progress and Western civilization but know very well that an ethical renovation has to be the foundation in rebuilding a nation.

The Christian movement in China from the very beginning has taken a considerable share in this work of reconstruction. Because the Church has a message to every nation for every time, she is ready to give an answer to every problem that is put before her. Therefore it is quite natural that we should see the Christian movement in China increasing its activity in all kinds of social welfare, in order to influence the public life for the benefit of the Chinese nation. It is not for self-interest that it starts hospital and school work, gives aid to the farmers providing them with new livestock and new kinds of seed, or preaches a rural gospel and a social gospel. To bring the Christian message clearer to the masses and make it more acceptable to them, some feel it necessary to free the Church from any foreign guardianship and to adjust her witness according to inherited thoughts and ideas. From such sources the call for an indigenous Church is often heard.

The Christian movement in China needs rethinking from time to time so as to keep hold of the essentials of the Church lest all her earnest efforts miss their mark and slip away from the true witness of the Church. To what rethinking leads without referring to the

witness of the Church and without holding to the essentials of Christian truth can be seen from the laymen's report entitled "Re-thinking Missions". Nevertheless we should not abolish the proper use of it.

What is the witness of the Church and what is the mission she should accomplish? In other words, by what does the Church live? Wherein is her power and her strength and what has she to give to men which never can be obtained from other sources? The life of the Church is in its faith and in no way in any kind of so-called Christian activity or charity and so on. The Church lives from its faith and by faith alone. All kinds of social activities and Christian movements as well as any partnership of the Church in social welfare are only the fruits on the tree and not the tree itself. These are not significant signs of Christianity because they are not unique expressions of the Christian truth. Therefore partnership in social welfare, although prompted by Christian faith and resulting in Christian love, should not be a substitute for faith itself. However, faith is never an action of man but an act of God in man. The Christian Church will not be established or come into existence as a result of Christian movements and social activities among the people but through what God will do among men. Christian workers should be careful not to hinder the witness of the Church by taking things into their own hands but should give the Church the opportunity for her witness to the truth. Acts VI. 2.

If it is true that humanitarian and social welfare activities are not a monopoly of Christianity but are found in non-Christian circles, even in such that are in opposition to Christianity, then we need to be careful not to take such Christian activities as proof of the Christian faith. Just the same is to be said when a Christian worker feels himself obliged to propagate a certain form of government as the only really Christian one. The Christian movement is not required to declare a certain form of government as the only Christian form. Democracy for the world is not necessarily a Christian slogan and we should not try to persuade people to believe it to be an essential part of Christian truth. God may have His way in every country under any form of government and His enemies are trying to destroy the Christian Church even in the most complete democracies. The Church should witness to the truth and not to secular ideas blended with Christian doctrines. The mystery of faith cannot be established by propaganda. What has brought us into the present crisis of Christianity is an attempt to lower the demand of the gospel to the level of common religious thoughts and natural morality and to bring them into conformity with human ideas and interests. Religion and Christianity are not synonymous.

If the Christian movement loses its contact with the witness of the Church, then it is no longer a Christian movement but only secularized Christianity. The value of the Church does not rest upon such secular activities because her power is not in what she has in common with secular activities. The power and strength

of the Christian Church comes from what she has in herself alone which cannot be found in non-Christian connections. The revelation of God in Jesus Christ, the Saviour of man, is the cornerstone of the Christian Church. Our faith in Him is the victory that overcomes this world and its potentates. In Jesus Christ man will find all that he needs for this life and for eternity. This witness of the Church should not be wanting in any Christian movement. Without this central witness of the Church the Christian movement will run the risk of losing its significant Christian character and degrading itself by acting on the level of secular thoughts.

The witness of the Church must be the supreme motive in all Christian movements. Working on this basis, there is no more need for the call for an indigenous Church. For that which makes the Church indigenous already exists in every nation. There is no need to seek for it. The cry for an indigenous Church in the Christian movement reveals only that the witness of the Church has not been understood.

We do not hesitate to acknowledge the necessity of an indigenous Church in China, for every Church which wants to accomplish her mission has to be indigenous. Thus, we can appreciate the desire for an indigenous Church if this indicates the understanding of Christian truth and the ability to assimilate it with due regard to racial characteristics. The indigenous Church in China comes into existence on the very day when men and women of real Christian character are born. These will be born of the Holy Ghost through the witness of the Church. To help the Chinese people to understand Christian truth, China must have Chinese theologians who are able to teach it on the basis of their own racial conceptions without mixing it with their inherited religions. It is wrong to reflect on the past and to try to make room for the nation's religious heritage by attempting to bring Christian truth down to the same level with inherited ideas. Obedience to faith is what we need and not sticking to inherited customs and ideas of a similar religious character. If one wants to remain what he is and if possible to put his own personality into the forefront, then the call for an indigenous Church leads to disaster for the Church because this is only an attempt to avoid the truth, to escape from the demands of the gospel. Any efforts to amalgamate Christian truth and its demands with an inherited religion leads to syncretism of religions. A Church of this nature cannot be called indigenous. The fate of such a Church can be seen from the old Nestorian Church. Syncretism is always destructive and not constructive. When every baptised Christian is also born of God and not of ideas, then we shall have the indigenous Church in China. Such Christian personalities will be able to give their best for the Church as well as for their national life.

Let us take care that our Christian movements in whatever direction they may operate never develop into a secularized gospel or become a substitute for the witness of the Church,



**Evangelistic Work in China To-day\****(Continued)*

H. R. WILLIAMSON

**D**URING the day, as opportunity affords, meetings will be held and at these the preachers will do well if they speak from picture posters, making plain the plan of salvation.

**Women's Work.** The importance of this branch of the work cannot be over-estimated. There is great hope that the home will be won, if the mother is won.

A suitable Biblewoman for this type of work is not easy to find. She must be an experienced worker, preferably of middle age. Finding a home for her to live in is the duty of the head evangelist. Great care is needed lest she be placed in a home with a bad reputation. Meetings for women can be arranged in the tent, but the best results are obtained when the women visit the Bible woman in her lodging. Many who get little or nothing from the preaching will be helped by talks with the Bible woman.

**Follow-up Work.** If the work is to be lasting, much prayerful effort will need to be put into the end of the task. When the new enquirers have found a suitable room or rooms, the tent workers should move into these and give daily systematic teaching. The evening meetings should take the form of a worship service. Those who have come through to a confession of Christ as their Saviour and Lord should be urged to open their mouths in prayer and testimony. They should choose their own leaders, and be taught from the beginning to manage their own affairs. When the tent moves to another village, one near to that already worked should be chosen, so that for a still longer period the new enquirers can be helped."

The above is all taken from a special pamphlet on the Tent method as outlined by Mr. Thompson.

**Supplementary Features of Tent Evangelism.** Many Missions are adopting the tent-method, with certain divergencies from Mr. Thompson's scheme, as to size of tent, preaching materials, length of stay in a village, etc. But in the main the above is a typical method of tent evangelism which has been proved to be extremely successful.

We will now select from other reports features of Tent Evangelism which are supplementary to the above which readers would like to have before them.

Practically all those reporting on the use of this method say that there is no difficulty in getting large numbers of enquirers to put down their names as a result of the preaching and teaching they have received. But in almost every case they comment on the ineffective arrangements for following up the good work done. It would seem to be absolutely essential that provision should be made for this follow-up work in every case, and it would seem also that unless provision of this sort can be made it would be far better to preach in fewer centres and try to gather in the possible harvest

\*China Papers for Madras. No. 2.

of souls than to go on and on just scattering the seed. Where adequate follow-up measures have been adopted, the success of this form of evangelisation is of the greatest value.

The Lutheran Mission at Tsingtao, realising the importance of this follow-up work, instructs trained workers to remain to catechize the enquirers and leaves them there until they see the church well planted. The Presbyterian Mission in Shantung arranges for the tent-band to revisit promising places after an interval of time, devoting their main energies to teaching the converts gained on the preceding visit. Another mission calls the tent evangelists in to a central station for a period of Bible study and instruction in the methods to be adopted, and emphasises and plans for follow-up work of the tent-band. Yet another mission reports that they endeavour to get the nearest pastor to join in the tent campaign, entrusting the follow-up work to him. Another mission takes the tent only to places where the local Christians invite them and are strong enough to care for the follow-up work themselves.

**Evangelistic Bands Without Tents.** There are of course other methods of mobile-band evangelism which do quite good work without the medium of a tent. Such a plan as that reported by Rev. A. B. Lewis of the work of the C.I.M. in Kiangsi province is worth reporting in full. Mr. Lewis writes:—

"The evangelistic work in the field occupied by the C.I.M. in Kiangsi is very largely carried on by the Chinese church. The most effective way of working seems to be through the agency of full-time evangelistic bands of which there are now some eighteen or twenty. The Chinese churches take full responsibility for organisation and over-sight of these bands, and they also supply the greater part of the funds, the Mission giving only a nominal grant of some \$50 a year to each band as an expression of prayerful fellowship with them in the work.

In the case of bands that are organised to work in districts where no organised church exists, the Mission gives a grant of  $\frac{2}{3}$  or  $\frac{1}{2}$  towards the expenses, and the churches in the adjoining districts contribute the rest.

The bands usually have four workers, but at times five or six may be engaged. Their plan of working is to rent a house in some small town and make that their centre for two or three months. After a time of united prayer and study of the Word of God, they go out each morning, two by two, to visit homes and do personal work. In the afternoon they return, and the evening is given over to a Gospel meeting in their hired house. The workers make it their object definitely to lead men to Christ, and are not satisfied unless they get such results. Should a place prove unresponsive, they set apart special time for prayer, and also enlist special prayer from the membership of their churches. The results are invariably good, though in some places they are better than others. As a rule in a two or three months' campaign thirty, forty or fifty or even more earnest enquirers will be gathered out, and before the Band leaves, the young Christians are encouraged to rent a house for the continuation of the work. Thus regular services are organised which are taken care of by the central church.

One church, situated in a district city (hsien) which was only opened in 1929, has already some twenty out-stations as a result of this type of evangelistic work. This church has now five full-time bands engaged in the work and their motto is "A church in every village throughout the county" (hsien).

**The "Clark" Evangelistic Bands.** One of the most interesting experiments in organised evangelistic work which has been made in recent years in China is that which has been made by the London Missionary Society, with the aid of funds placed at their disposal by the late Mr. Sidney Clark. The grant, which has amounted on the average to about £1200 per annum, has been used for the support of mobile evangelists in country districts through a period of some thirteen years, and so the work may be said to have passed beyond the experimental stage. The Bands have operated in North, Central, East and South China, and in each of these areas encouraging results have been obtained. This effort therefore merits a somewhat detailed study.

**Principles.** The principles enunciated by the donor, and accepted in the main by the London Missionary Society, for the prosecution of this work are as follows:—

1. The money is to be used for the support of "mobile" evangelists, either men or women, who shall devote themselves to the work of "church-planting" in the rural field.

2. The main objective of the movement is to plant in each "market-town" area of the L.M.S. field a "live-church" within a prescribed period of from twenty to twenty-five years.

Note (1). The L.M.S. China Council interpreted this as meaning that a church should be formed within a reasonable distance of every homestead in their field.

Note (2). By "live-church" Mr. Clark meant a community that was sincere in its worship of God, that would itself "preach the Word" and that would engage in public service. In other words, it was to be a church that would be self-supporting from the very beginning, self-governing, and self propagating.

3. As soon as the local church fulfilled these conditions, the Band which had been instrumental in "planting" it, should move on to new ground.

Such were the main principles governing the use of the funds. Other suggestions were made for the guidance of those directing the movement. Amongst these were the following:—

1. As the ultimate success of such a movement essentially depends on the spiritual character of those engaged in it, care should be taken to ensure that the workers should be spiritually alive, and also that they should have the support of "prayer-bands" who would engage regularly in intercession for them.

2. The members of the bands should, by example as well as precept, be able to lead the new convert to direct access to the source of all spiritual life: and enable him to appreciate the value of "fellowship" with other Christians. He should be introduced to the

written source of enlightenment and power, and therefore emphasis should be placed on making each convert "literate." Obedience to God is the medium of spiritual knowledge, so the convert should be taught to seek the secret of growth in active service of the community.

3. Evangelisation by means of the lay preacher is the key to China's problem of church expansion, so in each church that is properly "planted" should be found some (at least one) who is capable and zealous enough to try to evangelise his fellows. In Mr. Clark's opinion "the presence of spiritual vitality and an experience which can be witnessed to" is the essential qualification in the lay preacher. He considers that too much emphasis can be laid on intellectual training, to the detrimental delay of the expansion of the Kingdom.

4. It is important that there should be coordination of the activities of the various branches of missionary effort in the work of "church-planting." Educationalists should help with the solution of the illiteracy problem of the country church; colporteurs should get the Bible into the area: the medical staff should visit the local community and exercise the ministry of healing in some way; the preachers should be first Chinese, but the foreign missionary might accompany the band: women missionaries should follow up the work of the men, and be accompanied by Chinese colleagues.

5. Nothing should be done to prevent the Bands from retaining their "mobility." The happy mean must be struck whereby the local church is not deprived of the opportunity of self-expressed evangelistic endeavour, and the regions beyond must not be neglected.

I can find no trace of any set period in which Mr. Clark thought the local live church might be planted, but there are suggestions in documents which indicate that a period of about six months was in his mind.

**Methods of Work in North China.** So much for the principles. Now a word as to the methods employed in carrying them out. The work in the North China field proceeded along the following lines:—

First some thirteen men were selected for this work and trained for two years in the Tsangchow Bible Institute. After this training period had been completed the men were divided into three bands of four each, later multiplied to six bands of two each. A foreign missionary was also allocated to assist in the work. At some centres work was begun by teaching the phonetic script to village groups, at others by direct preaching. The bands occupied mission premises where they existed, but rented quarters where mission buildings were not available. Market towns usually were chosen as the place of residence for the bands, but in some cases villages were also thus occupied. Preaching was carried on over a wide area, enquirers enrolled, classes started for the illiterate among them, regular instruction given to those who were ready for it, daily services of prayer and devotion conducted in which the local Christians and new converts were encouraged to take part, a step called "taking the covenant" instituted for those who had resolved to become Chris-



tians, and then a course of preparation for baptism and church membership given.

The medical staff of the district cooperated with the bands in opening a temporary hospital in the suburb of a hsien city in the area and this, although not a permanent measure, was found to have real value in furthering the efforts of the preachers.

The time spent in each centre varied from time to time, but in line with the principles of the donor that the movement should make considerable headway if humanly possible within a specified period of time, the bands moved off to new centres as soon as they felt there was a band of Christians strong enough to stand on their own feet and to propagate the Truth; or if the time spent proved to be unfruitful. However, as much as two and a half years was given to certain centres.

**Results.** Out of twenty centres occupied during the first five years Mr. Rowlands reports that eight had to be abandoned with practically no visible results, in seven a number of converts were made and formed into small churches or fellowships, and the other five were recently occupied. Two women were added to the preaching bands at the end of the five years, and these with the revived spiritual life of the others helped to produce more satisfactory results.

Of the five centres more recently occupied Mr. Rowlands writes: "In all these five centres definite results have been obtained, and in four at least there is strong hope of really live churches being founded. The numbers in each centre are greater than formerly, the men and women who compose the groups are more intelligent and active than those gained before, and their spiritual life is deeper. In two of the churches there is a good body of Christian women.

The conservation of results has troubled the promoters all through and suggested solutions for this problem are along the following lines:

1. The converts should be trained from the very first in habits of prayer, Bible study, in fellowship, sharing, and Christian service.

2. The workers who founded the church should continue to bear an apostolic relationship to it. It is therefore found desirable that the new centre to which the preachers move should not be too far from the old one, so that they may pay frequent and even regular visits for a time to the church they have been instrumental in founding.

3. From the beginning the preachers should seek to stir up the spiritual gifts of the new Christians, train them in the use of those gifts, and out of them create a local team who shall actively cooperate with the band for a time, and be encouraged to carry on with public witness after the team has left.

4. From these groups of voluntary workers there should come a few who have special gifts for the regular ministry, and these should be chosen, trained, and sent back to some rural area as the supported pastors of the churches.

**Method of Work in Central China.** In Central China the band was divided into three groups of three who cooperated with the evangelists of the districts to which they were allocated, often making a band of six or seven members and supervised by the pastors. This arrangement has worked well. As the results of one year's work in one area twenty-four enquirers were enrolled and eight people were baptised. Thirteen enquirers and four whole families are reported from the second and twenty-five enquirers from the third.

In one district in Central China circumstances forced the workers to be content with the period of six months which was considered feasible by the promoter for the attaining of the objective. Huangpei city was occupied by the band during this time, and in the six months every house in the city was visited, as well as those in the villages around.

Three church centres were founded in another district as a result of two years concentrated work.

In a third district the church centre of a market town was made the base for the band, but they did their main work in the villages 10 or 15 li distant where there were already a few scattered Christian families. They left after a period of two months and when they left a Bible woman followed up their work for another four months with good results.

**Method of Work in East China.** The East China district, Mr. A. E. Small reports, adopted a slightly different method of working. This area is covered by canals, so a boat-band of seven or eight evangelists was organised. This band travelled almost daily from place to place, working practically over the whole area. By this means many groups were gathered out in numerous places, (Miss Evans in her reports mentions fifty such centres where meetings were possible) and these organised groups were visited repeatedly (at least once a month) by the evangelistic band. They engaged also a popular education teacher who stayed about three months in each church, and the results both as far as numbers and quality of the converts gained are concerned, are extremely good. Miss Evans says that in this area thirteen small groups have pledged themselves to give one day a week to evangelistic preaching and witnessing in the country-side.

Mr. Small reports that the success of this method of working is such that the Chinese church in the area is arranging to carry on the work of the band, possibly in some modified form, when the funds from the Clark Bequest are exhausted.

**Opinions of the L.M.S. China Council on the Scheme.** It will be well to give the considered opinions of the China Council of the L.M.S. after twelve years of experiment in all four districts. They are taken from the 1935 report as follows:—

"The work of the evangelistic bands shows certain differences in method, appeal and scope of activities, but in each the reports reveal some progress. This is evident in East China where notable additions to the membership have been made, new churches firmly

established, and promising lay leadership developed. Cooperation between the band and a "popular education" teacher, and the emphasis being placed by the band on the training of spiritual leaders in the churches are marked features of the years' work.

North China has given more attention to witness bearing on the part of band workers and converts, and to the developing of activities along "Group lines." Cases of conversion with consequent endeavours to eradicate opium, gambling and other evils of village life are reported among the individuals and groups. The response among young women, and their progress in learning the phonetic script to the extent of being able to read their New Testaments has also been a hopeful feature of the year's work.

Central China reports that "where the Clark methods are properly followed in clear country, in conditions undisturbed, under leadership of experience and with men and women cooperating, the results have been striking." Unfortunately these ideal conditions have not prevailed uniformly. However in spite of that, the past year has been the most fruitful in the history of the band.

In all districts emphasis has been placed on the value of periodic retreats where workers, converts and enquirers can meet together for study and inspiration and the forming of plans for future service. Aptitude for leadership in the local groups or churches has thereby been discovered and encouraged. Through these conferences also the missionary has found a most useful sphere for helpful personal contact with workers and enquirers.

The Council goes on record to say that "in the light of the knowledge at its disposal from reports and personal observation, it reaffirms its conviction as to the valuable contribution these bands are making in pioneer evangelism and its earnest hope that the work will be continued and developed in future years.

The bands have undoubtedly been instrumental in winning men and women to Jesus Christ, and some of the cases of conversion are striking and full of encouragement. Nor is there any doubt as to the reality of the Christian fellowship of a large number of the groups of churches formed, nor of the evangelistic zeal of some of the members. These and similar results seem to us an ample vindication of the value of the Clark Band work.

But the Council is by no means satisfied with the results that have been so far achieved. The following are points which call for serious consideration as we look forward to the work of future years:—

1. There is need to develop among the new converts and groups a stronger sense of their belonging together and to Christ as members of the Church—the Body of Christ, with the privileges, duties and responsibilities which go with this consciousness.

2. There is need to make the Christian approach an approach to village and community life, the Church should be recognised from the first as something which belongs to the Community, as being educational in its evangelism, and as seeking to bring to the whole community "fullness of life."

3. There is need to appeal more to, and make more adequate provision for, the Christian training of the children and youth of the communities.

4. There is need to take more active steps to secure, train and support full time pastors of higher educational qualifications, who would be in a position to give oversight to the smaller groups or churches."

5. Mr. Small, who has been supervising the scheme in the East China district adds, "we feel there is need for contact of the new churches with those longer established, and that there should be visitations of the new groups by pastors and laymen of the older churches."

**Need to Supplement the Method.** In conclusion the Council records that "these recommendations point to the need of supplementing the activities visualised under the Clark Band scheme, but that in no way is to speak in any derogatory sense of the principles of the scheme in the mind of its originator. We recognise the value of the Band work for the specific purpose of evangelisation and the founding of churches, and recognise also the need for supplementing it by such other activities as experience has revealed to be necessary for the most worthy and permanent results in the building of Christ's Church and the extension of His kingdom in society."

In 1936 the Council notes further that there has been a continuation of fruitful results following the Clark Band methods. Subscriptions to the Synod in the districts have been increased; short term schools have been started for the training of lay helpers, and the edification of Christians in their faith. The linking of the band work to older established churches, the helpful cooperation of Chinese pastors in certain districts, and the growing fellowship and zeal of a number of the churches are encouraging features.

The American Lutheran group in Tsingtao, in surveying its country field, found that there were some fifteen churches with no evidence of evangelistic zeal. So they decided to call in their evangelists for a three years' course of intensive training. In the second year they included systematic evangelisation with training in the actual field of operations, as part of the course. They preached in a tent for two weeks in a centre, leaving four to eight of their number to carry on immediately after the band left, and then left one of their number who eventually turned over the new converts to the nearest located preacher.

The results of this form of evangelism with training combined, has produced very good results; the preachers themselves are greatly encouraged, and the local Christians revived.

The Nanch'ang Bible School organises the whole of their student body for a month's intensive evangelism in towns or large villages. They are led by an experienced worker, who gives special attention to helping the students to acquire right methods of work. These students have been instrumental in opening a number of branch churches.



The American Presbyterian Mission North reports that at T'enchsien their students from the N. C. Theological Seminary and the Master Memorial Institute have evangelistic bands which go out on Sundays to villages to conduct services. In the Seminary field as a result of this work no less than 125 have been received into the church during the year, and thirty from the Mateer Memorial Institute students' effort.

All these reports suggest that there is a splendid opportunity before all Theological Colleges for their students to acquire personal experience in this much needed and fruitful form of evangelistic endeavour, while at the same time they contribute to the expansion and progress of the rural churches.

An experiment made by the same Mission with what they term their "Project" method, has proved singularly successful with their women's work. "The women evangelists had heretofore looked upon themselves as belonging to one district or church. Some had been in one place for years and had settled down into comfortable ruts. Then suddenly under the Projects Board they were taken away from their churches and sent out two by two, moving nearly every month to a new place. Some complained that the work was too hard and that they could not stand the moving about, but by mid-winter all complaints had ceased and glowing reports are coming in. They have found a new joy in the work and are happy to feel themselves under the constant guidance of the Holy Spirit as they answer the calls from groups of believers who themselves stand ready to study or to lead them out to those who have not yet received the Gospel."

**3. Uncommon Methods of Evangelism.** Two other methods of country evangelism, of uncommon character but of proved worth, merit special mention. The first of these is that adopted by the United Church of Canada in its Honan field. Mr. Boyd writes:—

"We still use the method of tent-preaching in places where it is asked for by the people, and where the conditions provided tend to make it effective. We have used this method for advertisement and reaching the large crowds. But village preaching of the old "hit or miss" fashion has been displaced by definite working through various "obvious" and "planned" contacts. By "obvious contacts" is meant working through relatives, and the friends and acquaintances of Christians. We practically never go now to any new village without invitation. This method saves time, and energy, and makes preaching work much more effective than formerly.

By "planned contacts" we mean the organisation of co-operatives. We try by this method to give help in areas which have been affected by flood or drought, to relieve the poor who are in need, and generally to help raise the existing standard of living, both for Christians and non-Christians alike. Chinese and foreign workers and the rank and file of our Christians are now definitely doing something to better the livelihood of the people. By this means we make our first contact with a new village or market town, and this has taken the place of the older method of preaching on the street, at fairs, or morning markets. This has led to many invitations from the local folk to preach to them. By this method of "planned contacts" a pleasant

reception is assured, a suitable place provided, and opportunity for further visits and teaching extended to us."

The other unusual method is reported on by Mr. A. M. Cunningham in connection with work carried on by the American Board Mission in the Paotingfu field. He writes:—

"Three Christian workers live in a village as neighbours, co-operating in the community life by various services such as agricultural help, public health, well-digging, cooperatives, etc. As a result no less than 63 persons have applied for baptism in one particular village."

Other methods not generally employed but which on account of their observed effectiveness should be included in this summary are as follows:—

"The Ichowfu (Shantung A.P.M.N.) colporteurs carry books for loaning as well as sale."

"Two special secretaries for evangelism and church revival have been employed during the year over the whole church area, and with capable men in these positions the field benefits greatly." (Shantung A.P.M.N.)

"Each county has an executive secretary for evangelistic work, who cooperates with the local church in conducting local campaigns and the carrying on of evangelistic projects in the unevangelised villages."

Our evangelistic campaigns are confined to a period of six months, and workers are engaged for that period only." (Tsingtao A.P.M.N.)

From Soochow comes the following:—

"We organise evangelistic meetings of ten days in each circuit and smaller charge. We employ seven teams of two preachers in each, but as pastors and Bible women are included, in some instances we are a team of four. Local church leaders entertain the team, which on arrival at its appointed sphere starts systematic visitation of the homes. The preaching work is accompanied by special periods of teaching. Where this plan has been faithfully carried out, the results have been gratifying and the casualties low."

"A small band of woodcutters went out after Chinese New Year to cut wood and witness at the same time to the people in the neighbourhood. They went entirely at their own charges. So faithful were they in witness and life that fifty people were won for Christ and taken over by another mission. (Liebenzelle Mission, Changsha.)

In the Sian district of Shensi (E.B.M.) the more recent plan of country evangelism has been to institute a training class for workers, employed and voluntary, for a fortnight's time, in which the men and women are prepared for their work, the field studied, and methods discussed. Then the workers go out in bands of five, four being laymen or women, and the other a full-time evangelist. Two months is devoted annually to this campaign, four days being spent in each place visited. A record is kept of enquirers, and these later on are invited to a big convention in the city, which lasts four days. The results are extremely good."

*(To be Concluded)*

## In Remembrance

DR. H. G. WYATT

Dr. Henry George Wyatt came to China thirteen years ago under the auspices of the Baptist Missionary Society, and was associated up to the time of his death with the Hospital at Taiyuanfu, Shansi.

He was unusually well-equipped for his life's task as a medical missionary to the Chinese people. He was a son of the manse, his father Rev. Henry Wyatt being still in active charge of a church in Somersetshire, England. So that from his early years he imbibed from his Christian parentage and home those high ideals which characterised his personality and work later on.

He was a man of commanding physique. Standing nearly six feet high he was possessed of a great capacity for endurance, his physical strength standing him in good stead in the many crises through which he was called to pass in his comparatively short period of missionary service.

Academically, too, he was thoroughly well prepared for his work. After qualifying for medical and surgical practice he secured the double degrees of M.B., B.S., and later on secured the Fellowship of the Royal College of Surgeons (Edinburgh). He had a trained scientific mind and was able to establish, in connection with the hospital in Taiyuanfu, a special department of bacteriology, which has proved of great value in diagnosis. He had experience of mechanical dentistry which enabled him also to set up a department of dental prosthesis. He was a clever surgeon, and occasionally also used his hands well on things less plastic and responsive than the human body.

Dr. Wyatt had excellent teaching ability, as many of his students in the nursing school and numbers of technicians trained by him can testify. He had quite a gift for imparting his own knowledge and skill to others. He made the most of his opportunities for language study, in which respect he was more favoured than others of our medical missionaries, and became a proficient speaker and writer of the Chinese language. This was not only a great asset to him in his medical work, it enabled him to take a full share in the religious work of the hospital and church. He had a genius for administration and during his term as hospital superintendent he made a valuable contribution to the orderliness and efficiency of the institution.

Aside from these qualities which were definitely related to his medical work, he had other gifts, which were used to advantage in the missionary cause. He was an able musician, being able to play on almost any instrument if he were given time for practice. He possessed a good voice. He had in addition poetical and artistic abilities of a high order.

We cannot but grieve over the loss of such a gifted and consecrated servant of God, cut off as he was in the very prime of life, for Dr. Wyatt was only forty-two when he met his tragic but heroic end on the motor-road in North Shansi. The manner of his death redeems it from tragedy and transforms it into an epic of missionary history.

He died in the course of his duty. He took the journey on May 5th first to carry much needed relief supplies to our northern stations. He also went to the relief of a wounded Chinese woman at Sinhsien, and to act as escort to three of his colleagues who were moving to Taichow for important relief and missionary work. As their lorry neared



Kuohsien they were attacked by Chinese guerillas, who were obviously unaware of their identity. Miss Glasby was killed as she sat in the cabin of the lorry, the Chinese chauffeur was seriously wounded, and Mrs. Jaspar suffered from shrapnel wounds in both legs.

Dr. Wyatt showed magnificent courage throughout the incident. He did all he could for the wounded chauffeur; he advanced in the face of heavy fire, waving the British flag in the hope that their assailants would cease fire. When this proved fruitless he set out to assist the chauffeur to the shelter of a ditch near by. But he was shot down as he did so. However he continued to wave the flag even after being stricken to the ground. In the end however both the chauffeur and his would-be saviour were killed.

The number of scrolls that adorn this hall are the tributes of his Chinese colleagues and friends. The sentiment most prominently expressed in them is that of "self-sacrifice"—"He died at his post," "He loved others as himself," "He laid down his life for his friend." Truly Dr. Wyatt died as he had lived. For twelve years he had given of his best, without thought of himself, for the suffering and wounded Chinese. He died as he served a wounded Chinese brother. In the words of his colleague who was an eye-witness of his heroic end—"He was a Christian missionary doctor right to the last."

He was a man of action rather than words. Although he was ever ready to bear witness to His Lord, both to individuals and in public meetings, he was very sparing of his words in other respects. He possessed unbounded energy and devoted himself tirelessly to his medical and other Christian duties. He wore a characteristic smile, and was usually cheerful and always patient. He had the grace of humility descending on one occasion to his knees to scrub a floor in the hospital to prove to a coolie that it could be made really clean. Blunt at times, he was nevertheless truly courteous at heart and ready to acknowledge a fault. He was of outstanding courage. Early in his career he undertook an adventurous journey to Sianfu in an attempt to bring relief to our missionaries who had been besieged for seven months in the city. In 1927 he was one of the first to return to Taiyuanfu when travelling was attended with much peril. And in the closing scene of his life he showed how truly courageous and self-forgetting he was.

Mrs. Wyatt testifies to the beauty of their home life. He was a devoted husband and a model father. It was a delight to see Dr. Wyatt with his children, and to note their love of him and trust in him. After a busy day in the hospital he would find time and leisure to spend a happy hour with his family.

He was a skilled and consecrated medical missionary. As in life so in death he has afforded us an example of Christian devotion and heroism which should stimulate us all to greater loyalty and love, and which calls forth our praise and gratitude to God for a life so nobly lived and so bravely given.

In conclusion Mrs. Wyatt wishes me to convey the following message—"On his study desk at home my husband kept a picture of the thorn-crowned head of Christ. That was ever his inspiration. As we now sing his favourite hymn, "O Sacred Head once wounded," may we rededicate our lives to the service of Him Whom he served so faithfully, and may we pray that his glorious death may result in the bringing of many souls, especially Chinese, into the Kingdom." (Address delivered by the Rev. R. H. Williamson).





MRS. ELWOOD G. TEWKSBURY

Oct. 28th, 1864 — June 2nd, 1938

She "being dead yet speaketh" (*Heb. 11:4.*)



MRS ZUE FONG HOW

**MRS. ELWOOD G. TEWKSBURY**

Just before midnight of June 2nd, 1938, Grace Holbrook, wife of Rev. Elwood G. Tewksbury, Missionary Secretary of the China Sunday School Union, received her Home-call. For over 73 years she had served her Lord faithfully here on earth. We rejoice in the certainty that an abundant entrance into the Presence of God has been granted her, and that she continues to 'serve Him day and night in His temple.' Her heart, which had beat continuously for others for so long, could not withstand the severe attack of asthma that Thursday night. Although far from being well and strong for many years, her going so suddenly was a shock to her family and her friends. She is survived by her husband and three children: M. Gardner, engaged in youth evangelism with the Northern Presbyterian Mission; Donald G., Dean of New College, Columbia University, New York City; and H. Roberta, wife of A. Clarence Preedy, of the China Inland Mission in Hopei. After an impressive funeral service, her body was laid to rest June 6th in the Bubbling Well Cemetery, Shanghai.

To prepare an appreciation of Mrs. Tewksbury would at the very outset elicit a strong protest from her were she still with us, for she never ceased to discount herself and her work, and changed the subject as soon as folks started to praise her. Without meaning to take advantage of her absence, it is our privilege to tell something of those things which cause her husband and children and children's children to 'rise up and call her blessed.' It is 48 years since she and her husband arrived in China. The first years were busy ones, spent in North China at Tungchow and Peking under the American Board. Home and college were built, only to be destroyed in 1900 by the Boxers. Then followed the period of reconstruction. During all these difficult times, and especially in the 'Siege Days' in Peking, Mrs. Tewksbury was ever cheerful and patient, always helpful and busy, teaching and aiding Chinese women and befriending college students as her own family duties would permit, and ever a true helpmeet to her husband in his manifold activities.

Mrs. Tewksbury was essentially a home-maker, and her children and grandchildren will ever reverence her memory and praise God for their beloved Mother and 'Nainai.' They like to recollect her efficiency as a housekeeper, her graciousness and vivacity as a hostess, her proficiency in speaking Chinese, her musical ability and the joy she had in seeing its development in her children, her moral integrity and strong faith in Christ and the Bible, and her tireless devotion to her home. Her home and family were ever on her heart, but like other missionary wives and mothers she still found time for spiritual contacts outside. We shall remember her not as a 'great missionary leader,' but as one who toiled gladly and long, who did her work well, and as one who was 'faithful in that which was least.'

Arriving in Central China during the vicissitudes of the early years of the Republic, she loyally cooperated with her husband in his new task with the China Sunday School Union, working quietly at the home-base, and spending herself and drawing upon her resources of strength, time and money for the Union, in order that through its training institutes and conferences, its promotion of the Phonetic Script, its Bible pictures and lessons, the 'Bread of Life' might be distributed far and wide throughout China. The suggestion made before the funeral that friends contribute toward a 'Bread of Life Fund' rather than send flowers fitted wonderfully into this last 28 years of her life and ministry. Up to the end of June over \$600.00 has been sent in, and already some of

the money has been made available to different agencies for the free distribution of evangelistic material among war refugees.

We can only rejoice in the promotion of Mother Tewksbury to a higher and better world of devotion and service to her God, for her going has helped us to understand that, for the Christian, death is merely the continuation of Life and not the opposite of it. And God's comfort at a time like this, together with renewed hope and faith in His promises, have tended only to make us better fitted to bring comfort and strength to the suffering sorrowing world about us. Because, indeed, 'for those who love God all things—including the death of one we loved so much—work together for good.' We would close by reprinting a prayer by Irena Judson, found in an envelope addressed by Mrs. Tewksbury to her daughter Roberta in Chefoo. In a special way it indicates the kind of mother she ever longed to be, and her hopes and desires for her children's children.

Dear Lord, I would ask for something of Thy insight into the hearts of my children. Make me quick to comprehend their every need. More and more I realize that they are like decliate instruments, responding quickly and fully to any chords that are touched; and I tremble to think what marvelous power may be mine to summon to expression the sweetest melody.

Teach me, O Master and Maker of Men! to touch always the right chord, firmly but with gentleness and sympathy, that there may be no strain, discordant bitterness born in their souls, no harsh sense of injustice or misunderstanding; but all the tones be pure and joyous, and the harmony true, a part of that sweet music that is the gladness of the world.

Help me to guide them unto Thee. Keep them pure, their eyes as guileless as now, their hands as free from unclean things, their lips as sweet as when in babyhood they pressed against my breast. As their minds unfold, fill them with pure dreams; let no thought enter their minds that they cannot share with me.

Guide Thou their feet! Into a world of many evil influences they must go in time. Let me now, in these early years, fortify them against unrighteousness by making and keeping the atmosphere of the home pure and sweet and strong, and so prepare them to chose always the safe path at the forking of the roads. Amen!

#### MRS. R. W. PORTEOUS

With the passing Home of Mrs. R. W. Porteous, the Mission has suffered a severe loss. She went to China from North America in 1894 and was designated to a Kwangsin River station. It was the writer's privilege to meet her and live in the same home for a time during the year of the Boxer troubles, and from the first contact with her one realized the purity and intensity of her devotion to the Lord.

When in England with Mr. Porteous after their one hundred days of captivity in the hands of the Communist bandits, she made many friends through her unassuming testimony to what God had done for them. The story is told in 'Is Thy God Able?'

In recent years, as head of the School for Biblewomen at Nanchang, Kiangsi, she has written an epistle in the hearts of many who with us will mourn the earthly loss of a beautiful and devoted fellow-worker. Our deepest sympathies go out to our dear brother, Mr. Robert Porteous, who has been carrying on bravely in spite of many air-raids and recent war conditions. T. G. W. (China's Millions, June 1938).



**MRS. ZUE FONG HOW**

Mrs. How was the widow of Mr. Z. F. How, the one time manager of the Commercial Press. Mr. How was assassinated in 1914 and left his wife and nine children. All the nine children are now married and are well known in society.

Mrs. How was the second daughter of a family of six. Her father was a Presbyterian pastor at South Gate, Shanghai. She used to play the organ in the Presbyterian Press Church on Peking Road. Throughout her life she placed her entire confidence in God. She could repeat many Psalms and she was fond of religious songs and hymns. During the last few years, while her health was failing, she listened in nearly every day to the Shanghai Christian Broadcasting Station. Her faith in God helped her to fulfil her heavy responsibilities whilst she had great love for those in unfortunate circumstances, being well known for her generosity. She definitely told her children to do all they could for the refugees and this time the family gave more than \$3,000.00 for the refugee camps under the auspices of the Shanghai Christian Federation. She was born on May 23, 1874 and passed away on June 7, 1938.

---

**REV. R. H. GOLDSWORTHY**

R. Heber Goldsworthy of the Methodist Mission stationed at Stonegateway near Chaotong was killed during the looting of that station just after midnight on Saturday, March 5, 1938. He arrived in China in 1922 and quickly endeared himself to his Chinese friends. He was a keen student of the Chinese language and also knew quite a bit of the Miao and Nosu languages. He excelled as a pastor, was a friend of all his people, a strong evangelistic preacher and a comrade to all of his fellow missionaries.

To Mrs. Goldsworthy, who is in England with her son and baby daughter, we extend our sincerest sympathy.

---

**MRS. COURTENAY H. FENN**

December 6th, 1865-February 5th, 1938

Born in Bath, N.Y., Mrs. Fenn graduated from the schools of Corning, N.Y., and from Vassar College. She was married in 1893 to Rev. Courtenay H. Fenn, and sailed with him for China in September of that year, coming at once to Peking, where they remained for all of their thirty-four years in China. She went through the terrible summer of 1900 in the Boxer siege, and while that experience left its mark upon her sensitive nature, it in no way soured or discouraged her, and by 1902 they were back at work in Peking.

Mrs. Fenn was a most conscientious mother, and had the highest standards for her children, but even when they were little, and still more later on, she took an active part in missionary work. She was an inspiring teacher in the Girls' Boarding School, but her main interest was in building up the women's work in the Drum Tower Church, and to this she gave her tireless energy, insisting that the women must be taught to read, and patiently going through that slow work with them. Fastidious herself, she was always keenly sensitive to the poverty around her, and prompt and effective in her response; her generosity and self-forgetting service for poor and suffering folk will live long in many hearts.

She very early saw the vision of Union work for the future. Her name appears among the founders of the Union Bible Training School

for Women, and not a few of the established institutions of Peking today embody her effective sympathy for all in need, and her forward-looking planning. (Annual Meeting of the North China Mission of the Presbyterian Church in the U.S.A. held at Peiping May 13-19, 1938).

—=0=—

## Our Book Table

CHINA FACES THE STORM, *The Christian Church in China Today* by Rev. Ronald Rees, Secretary, National Christian Council of China, London, The Cargate Press., 1937, pp. 158. Price 2/- (Post free 2/2½d).

To a Chinese friend who is soon to go on a world trip and to a missionary soon to go on furlough I have given the same advice—take two books with you. These books are "The China Christian Year Book, 1937" and "China Faces the Storm." The former is full of factual material on all aspects of China and the Christian Movement in China. The latter gives one just the selected material in concise form that the average audience or interested friend wants to know. Some of us are so close to the problems and so involved in our own local tasks that we have no proper perspective and little knowledge of the work of the Church in China as a whole. This book will go far to fill that lack.

The first chapter portrays the "Developing Life" of China. The second treats of China's Leaders and Christianity. This is followed by a vivid portrayal of the ways in which the Church is touching the "Common Life" of the people in education and industry, in reform and rural life, in reconstruction and economics.

The chapter on "The Historic Community of Christ" gives a very brief summary of Christianity in China and shows the problems of the Church itself in our times. The problems and the importance of the Chinese ministry are stressed. The Lay Training Movement following the visit of Dr. Weigle and the place of the missionary in the Church are given brief treatment. Chapter V on "Worship and Work" deals largely with evangelism. Church Worship, the Five Year Movement, the various evangelistic campaigns, the Youth and Religion Movement, the Oxford Group, the Radio Broadcasting, and Christian literature are all brought into the picture.

The last chapter, entitled "Below the Age of Twenty-five" centers attention on work with youth. In this we get an intimate glimpse of Christian Education and some of its fruits. We find how tremendous has been the impact of Christian influences in China's leaders, so many of whom are the product of the Church and its schools.

In the Appendix is given a translation of an address by Chiang Kai-shek on "My Spiritual Conception of Good Friday" given at the Conference of the M. E. Church meeting in Nanking in March, 1937.

In closing let me again commend this book to any who want to get a well-rounded but brief picture of the Church and its work in China. F. R. M.

CHINA THROUGH A COLLEGE WINDOW, by William G. Sewell. The Cargate Press, Holborn Hall, London, E.C.1, Pp. 183 2/6.

The author tells us that the "sole design of this book is to portray life as it is lived today among Chinese students in a city removed from the extremes of coastal influences." The book was written before the start of hostilities in China, and is about a Christian College, Jen Dah by name, situated in a city called Duliang. Both college and city, and

also the characters, are composite and not to be identified with real places or persons, though they have much in common with all other Christian colleges, cities, students, and educators in China. The author has drawn freely upon personal experiences as a teacher in two of the colleges, and as the secretary of a committee connected with them all.

Anyone acquainted with the educational work in China during the last two decades will, on every page, recognize experiences he himself has had, and will nod his approval of practically every statement. The pages are packed with local color, delightful detail, and word pictures of the everyday life of China. The reader will find the average Christian co-educational college in China well portrayed in these chapters. It is well written and makes fascinating reading. Especially helpful to friends in foreign countries who are interested in Christian education in China, and to young recruits learning an approach to things Chinese. M. C. S.

---

TREASURE OF THE DEEP. By R. C. Martin and J. Reason. *The Livingstone Press, London.* Pp. 141 2/-.

"Here is a book about the Book of books that you will want to finish before you go to bed," so says John A. Patten of the Bible House, London in the foreword to this most readable little volume. It was issued in connection with the 400th anniversary of the Reformation and the English Bible, and it is fitting that the first story should concern our greatest translator, William Tyndale, who is here described as a "smuggler."

Some of the other stories also deal with translators, but in general the 12 chapters are about adventures of the Bible on ocean and river the world around. Since the Bible has travelled more widely and has had more adventures than any other book, source material for such stories is abundant. How the "*Bounty*" brought the Bible to Pitcairn Island, how the "*Duff*" carried Henry Nott and the Bible to Tahiti, how John Williams in "*The Messenger of Peace*" took the Bible to the Cook Islands, how Robert Morrison translated the Bible into Chinese, what the Bible meant to John Franklin sailing the north coast of Canada, how David Livingstone and George Grenfell introduced the Bible into inland Africa, how Wilfred Grenfell and his Bible, which he called the best chart in the world for life's course, sailed in the "*Strathcona*" to Labrador, all these make thrilling tales.

This is an interesting and helpful book to all who are not well versed in the way the Bible has at times been translated and has been taken to the farthest shores. It gives a fresh realization of the treasure we have in the Bible, of its thrilling experiences and marvellous escapes from destruction, of the change it has wrought in its readers. It is also a good missionary book. Young people will find it entertaining. M. C. S.

---

THE COURAGE TO BE REAL by Geoffrey Allen., Alexander Maclehose & Co., London, 1938. pp. 247. Price 5/-.

"Most Christianity is Christian Pharisaism." If this is forty percent true then we need to read the searching pages of the first chapter of this book and find the secret of "The Courage To Be Real." It is not through human self-sufficiency, we are told, but through the "released forgiven consciousness" that reality is found. It is "through the forgiveness of God we become real personalities." When the lesson of the first chapter is grasped the reader will want to go on to the succeed-

ing chapters on "The Kingdom," "Growth," "Fear," "The Love of Money," "The Crowd," "Evangelism," "Missions," and "God."

It has been some time since the reviewer read a book that challenged him to heart searching with reference to the things of the "inner heart" and the spread of "the Kingdom" to the extent that the chapters in this book have.

The chapter on "Growth" deals with the question of "Guidance" and shows how "belief in the guidance of God in daily details is obviously not a full or final account of His method in making known His will." The author confesses that "At one time in my own experience, for a little while I was led to underestimate the urgency of radical accurate thought. As I sought to listen, the guidance seemed to come,—do not listen but think." In the discussion, however, the author shows that he gradually found the proper relationship between "listening" and "thinking"—that listening is the careful thinking of a mind in tune with and responsible to the Divine Spirit. This is part of "growth" that every soul who follows God's guidance will experience.

The chapter on "Fear" is much needed in these chaotic times. The first time the reviewer saw this he was so gripped by it that he passed it on to a radio audience. The chapter on "The Love of Money" gives us a realistic presentation of the "Christian Gospel with regard to wealth." The author remarks approvingly that "In recent years the tragic divorce of religious faith and social justice is slowly being healed." Communism comes in for some analysis.

In the chapter on "The Crowd" we have a good study of crowd psychology and the evils it sometimes works in religious groups. A section is devoted to an analysis of the Oxford Group Movement, to which the author expresses his indebtedness. He rightly points out that the dangers due to crowd psychology are not alone relevant to the Group movement. "In any human movement there are weaknesses and dangers; it is possible that the dangers present in the Group spring from crowd psychology, and can be cured by tracing them to this source."

In the Groups in Shanghai, known to the reviewer, frank criticism is encouraged for the purpose of checking up on this and other dangers that are liable to accompany spiritual movements with real vitality and forward drive in them.

The chapter on "Evangelism" deals chiefly with methods and tact in personal work. The author rightly says that "Our hardest task in evangelism is to awaken initiative and desire in other people." For this purpose "we must so live, that others come to us," and "We may so live as to create around others an environment of forgiveness." This is a very stimulating and helpful chapter.

This book will well repay every reader who is seeking the way of victorious living and who covets the courage to be real.

—=0=—

## The Present Situation

### RECENT ACTIVITIES OF THE CATHOLIC CHURCH IN CHINA

It may be of interest to some of our readers to know something of the work carried on in the last year by the Roman Catholics in this country. We may describe these activities under four heads, taking the reports of such work from the official news service of the Catholic Church—Fides News Service.



Firstly, let us note the work carried on in the field of research and scholarship. Here is a reference to the Director of the Magnetic Observatory at Zikawei.

"Recognising once again the signal services rendered by missionaries to the cause of civilisation, the Academy of Science in Paris recently awarded the Benjamin Valz Prize to Father Maurice Burgaud, S. J. Director of the Magnetic Observatory and Horological Service of Zikawei. To Father Burgaud goes the credit for organizing these two services on the present plan and directing them for the past fifteen years. It is a tribute to his ability that the Observatory work at Zose has become practically the basis for all magnetic observations in the whole of China. The efficiency of the horological service is such that Zikawei was selected by the International Astronomical Union as base for longitude determinations in the Far East. Father Burgaud has been engaged for some years in preparing a magnetic chart of China. Shortly before the outbreak of the Sino-Japanese conflict he traversed South China from Shanghai to Yunnan for the purpose of securing magnetic readings at various points."

Next we may refer to organ recitals given by a gifted priest in Peking.

"Hundreds of people, including many professors and students, listened with rapt attention on May 4 to the first of a series of organ recitals being given in the Cathedral of Peking by Rev. Dr. Theodore Rühl, S.V.D., Professor of Music at the Catholic University here. Father Rühl is a recognized authority on the history and theory of music. While in Germany, his native land, he organized one of the finest choirs in the country. He designed and installed the new organ at Yenchowfu, Shantung. This is the largest in China and was made in Germany to Dr. Rühl's specifications. The first recital of the series was confined to selections from seventeenth and eighteenth century masters such as Scheidt, Frescobaldi, Buxtehude, Pachelbel, J. G. Walter, Martini and Händel."

In Hongkong a very flourishing mission press has been carried on by a Breton priest.

"An eighty-four year old Breton priest who has rendered the missions in the Far East a service of incalculable value celebrated his jubilee Mass here on March 19. He is Father Monnier, of the Paris Foreign Mission Society, founder of the famous *Nazareth Press* in Hongkong. This vast printing enterprise has been a most valuable adjunct to Catholic Missions throughout the Far East. It is at present equipped to print books in 28 languages, including Chinese, Japanese, Annamite and Tibetan. Three million volumes, apart from countless smaller publications, have been issued since its establishment some fifty years ago."

The second aspect of work that we may describe is that in the educational field and we may note what has been accomplished in North China.

"The first term of the academic year, which closed on January 21, has proved a particularly notable one in the history of the Jesuit Institute of Higher Studies in Tientsin. Not only have lectures continued despite the crisis in China but the enrolment of pupils has been on a higher scale than ever before. There are now 560 students in the Middle School and 200 more in the higher courses. Eighty-four are Catholics and a score of others are under instruction,

It is expected that many Catholic students from outlying districts who missed that last term will return after the holidays. Important improvements have recently been made. Schools of Architecture and Civil Engineering were opened. Part of the equipment ordered last year for the laboratory of Industrial Electricity is being installed. The additions include a huge Diesel motor and a Riehle Universal Testing machine. Courses in finance and in "imports and exports" have been started for commercial students. Next term a new laboratory will be opened for testing various products."

"Strikingly different were the auspices with which the school year 1937-38 began. Due to the outbreak of the war, only three of the fifteen universities of Peking were able to reopen. For a time it was uncertain whether students would come in sufficient numbers to justify the operation of the Catholic University. As matters turned out, it holds the North China record for university attendance, having secured 583 auditors nearly a hundred more than its nearest competitor, Yenching (Protestant) University. Despite retrenchments and recurrent difficulties, work goes steadily on. For one thing, the Japanese authorities desire its continuance and explicitly favour the Catholic University's program because of its broad world outlook."

"A Chinese Christian Art Exhibition, held for the second time at the *College of Chinese Studies* by special request of the director of this widely known institution, met with splendid success. Admirers and buyers were mostly Protestant missionaries. Seventeen of the best pictures were afterwards despatched to the Paris World Exposition; and the leader in this school of art, Mr. Luke Chen, has since sent thirty-three of his paintings to Budapest for display at the forthcoming Eucharistic Congress. No little credit for the progressive development of the Fine Arts Department of the University is due to Bro. Berchmans Bruckner, S.V.D. who has exerted great influence in introducing budding artists to the finer depths of Christian feeling—only a minority are Catholics—and in organizing their work on a permanent basis."

Our third division will quote reports of how missionary work has been carried on during the period of hostilities.

"One indirect consequence of the Sino-Japanese conflict has been the removal of barriers that had for many years prevented the light of the True Faith from shining in Yih sien. Although missionary effort in the surrounding district had met with a measure of success, Yih sien itself bade fair to remain for long a "City of No Conversions." The change has been brought about by the unstinted charity and selflessness of the missionaries during the present crisis which has made a great impression on non-Christians. About 1,000 refugees have been received at the Mission, and of these thirty-five were baptized on the Feasts of the Immaculate Conception and Christmas, while another group of about twenty are at present under instruction. The Prefecture Apostolic of Yih sien, founded in 1929, is under the care of the Italian Fathers of the Stigmatini Congregation."

"Many highly placed missionary prelates and some eighty priests witnessed the consecration of the Most Rev. John B. Wang, recently appointed Vicar Apostolic of Ankwo, Hopeh. The ceremony took place in the Cathedral of Peking on February 24th. The ceremony provided an illustration of the continuity and universality of the Catholic Episcopate. The consecrating prelate was the

Most Rev. Melchior Suen, who in 1936 resigned as Vicar Apostolic of Ankwo owing to ill health. Bishop Suen himself had been consecrated by Pius XI in 1926. This is the second time that a Chinese bishop has been consecrated by one of his own race. Bishop Wang is the twenty-first Chinese to be raised to the episcopate in modern times. Another bishop-elect, the Most Rev. Francis X. Tchao, S. J., recently appointed Vicar Apostolic of Sienhsien, will be consecrated soon. Fifteen of these Chinese bishops are still alive."

Lastly we may note the more direct effects of the war upon the Catholic missions.

"In the midst of suffering and trials missionary action continues. On Christmas Day the Rector of Aurora University, Father Germain, S. J. baptized four students. Amongst the 1,400 wounded soldiers in the hospital at Aurora sixty died recently. With only nine exceptions, they all asked for baptism before death. Many others who recovered after their baptism are being catechised by students of the University. On Christmas Eve six soldiers were able to hobble on crutches into the chapel, where they were baptized."

"Two thousand destitute refugees are accommodated on the grounds of Aurora University. At Zikawei, Father Loh is looking after 12,000 refugees. Near Honghiao, the Zikawei Catholic Action group, with the assistance of several missionaries, scholastics and nuns, is conducting a camp for 3,000. At St. Theresa's Church, 800 refugees are being taken care of. In the Jacquinet Area more than 10,000 destitute are being fed somehow every day. The Franciscan Missionaries of Mary, the Helpers of the Holy Souls, the Sisters of Charity, the Sisters of the Presentation and of our Lady of Mercy, are sharing in the labour of looking after thousands of unfortunates."

"Rev. Father Jacquinet de Besanges, S. J., creator of the famous "Jacquinet Zone" at Nantao, has just been made a Chevalier of the Legion of Honour. The creation of the "Jacquinet Zone" providing security for some 20,000 refugees at Nantao is an achievement that will go down in history. It was apropos of this that Mr. Hirota, the Japanese Foreign Minister in Tokyo, wrote to Father Jacquinet: "I wish personally to let you know the feelings of respect and admiration that the Japanese nation entertains for your humanitarian achievement, accomplished in a spirit of complete self-sacrifice and utter devotion." "All Shanghai," a local paper recently declared, "will learn with joy the news of his appointment as a Chevalier of the Legion of Honour."

"No distinction of any kind is made when sheltering refugees; the doors of the missions are opened to all who knock at them....Straw on which to lie down to sleep, and rice and millet for hungry stomachs has so far never been lacking....A bed, a change of raiment and medicine for the sick and exhausted are always ready. The Relief Committee passes on funds to the bishops, who in their turn distribute them among the missionaries in the towns and country-side. About one half of the provinces that have suffered most severely have benefitted by relief from the Committee or from the Holy Father. This help has reached them in the shape of small sums of money, boxes of clothing and medicines. Missionary priests, brothers and nuns toil day and night looking after the wounded in hospital wards, dispensaries, or improvised shelters on river banks or in railway stations. The work normally accomplished in the



dispensaries has been doubled, in some localities tripled. Catholic nurses and hospital assistants may be found in the homes of the people, on ships and trains and in hospitals managed by the Government or by non-Catholic organizations. The Brothers of St. John the Baptist and Chinese youths belonging to Catholic Action groups are in charge of a squadron of 200 first-aid assistants working at the Front. Frequently under fire, they attend to the most urgent needs of the wounded and bring them back to safety behind the lines."

We are glad to record also that in many places there has been fine cooperation between the Protestant and the Catholic missionaries. In June the Fides Service had this paragraph:

"One indirect result of the work of the Relief Committee has been the creation of a more friendly spirit between the Protestant group and the Catholic missionaries. The Rev. Bruce Copland, of the Canadian Church Mission, stated: "One of the most remarkable things about this war service is the way in which it has brought members of all churches together. Catholic Sisters have two groups of nurses dressing wounds. They work under the direction of a Protestant doctor, and all the members of the service groups do all they can to help one another....I noted a good Baptist lady missionary helping a group of Catholic Sisters dress a bad wound. Compassion for the suffering brings people together....War is cruel and terrible, yet the suffering it has caused is drawing people together in deeds of service, and it is drawing the Chinese people together as nothing in history has done" J. S. B.

### CHRISTIAN TESTIMONY AND THE CHINESE NATIONAL CRISIS

It is more than clear that Christians cannot be neutral or silent during this critical period. But what can we do? There are two ways in which our testimony can be expressed. The one is positive and the other negative.

On the positive side we must assert that wrong is wrong and point out what is the duty of every citizen during this struggle. Our duty is to carry the burden which the war brings to us. Secondly, our duty is to pray humbly that the Lord's will may be manifested so that this nation may recognize that something must have been wrong so that this calamity has been perpetrated by an enemy who should really be a good neighbour. We should ask our fellow Christians to stand firm to their national duties. We should not think we have only a loose connection with national difficulties but should know that we form a complete unity with non-Christian citizens and have a similar common duty. Further, it may be that this war will bring more sufferings even to those parts of this country now living in peace and so we should encourage our fellow Christians not to lose their faith in the future of this nation.

The negative side of our testimony needs more courage than the above-mentioned positive one. As China's ancient sages and classics remind people that war and natural calamities are caused by heaven because the nation has sinned against heaven, so it is more than clear that our testimony as Christians should not be forgetful of this point. We must say that in the last five or six years, especially in inland towns and villages, morality was nearly destroyed. The writer felt that the organization of the New Life Movement showed that moral standards had been deteriorating especially amongst young people. Now we have to acknowledge that during the last five years much has been accom-



plished by this Movement, but not everything has been achieved nor has the Movement affected the fundamental things of life. A fully healthy national reconstruction can only be achieved if this great nation would turn to God and accept Christ Jesus as their Saviour. But it is sad that not many people consider this as something essential.

If some leaders, even only a minority, act in a similar way this necessitates that we must raise our voices more clearly to call the nation to consider her attitude towards the most Supreme One in heaven. Whether Japan acts rightly or wrongly is another question but our duty is to point out where we, as the sufferers, have failed. We have failed to accept His love and His superior power in all branches of our life. M. Meedar (Finnish Missionary Society).

### CHURCH GROWTH IN HAICHOW

The period 1928/38, immediately following the disturbed revolutionary interlude of 1926-1927, was marked in the Haichow District by progress in practically all lines. From being a sort of eddy, cut off from the main stream of commercial, social and political life, this district steadily pushed out into the main current, and was making rapid strides toward a commanding position in this section of China.

With a greatly improved Governmental system which had very largely put down banditry; with good railway, steamship and airway connections, and in possession of one of the best motor road networks to be found in China, away from the immediate environs of such cities as Shanghai, Tientsin and the like, and this system of roads being improved steadily up to the beginning of hostilities this summer the Haichow Territory was ready for a general advance in material things. Of course, the present campaign of fighting has checked the material progress in this district.

Along spiritual lines progress has been greater than along any material lines. The Christian Church in the Haichow District made phenomenal advances in ten years, and the forward march continues in spite of the handicaps of war conditions.

In 1927 there was not a single self-supporting church in the Haichow field, and many of the groups were giving almost nothing to the support of their preachers. Out of the refining fires of the 1927-1928 persecution came a new type of Christian. Right then many old methods were changed and tremendous emphasis was placed on the development of self-support, and the standards of church membership were raised higher and higher to prevent the necessity of repeating former purges.

Since 1928, the progress of the church has been steadily increasing. Whereas in 1927 there were no self-supporting Churches in this field, now there are 50. Some of these are in groups under one preacher or pastor, and some have a preacher or pastor for just one place. All outstations also are self-supporting.

The West Gate Church had only 48 members when it began to support itself, and the Sinpu Church, which came next in line, had only 22 members. This church had more than 70 members before the purge, and all but one had to be excommunicated—the reaction from this had to be overcome, before any real progress could be made. When 21 new members had been added, this church had a real foundation and has steadily grown since then.

The Haichow City Church was next in line, which joined the ranks of self-supporting churches when it had about 20 members. Then came

the problem of the strictly country churches and groups of churches. Many said the country people were "Just too poor to do it," but it turned out to be the same problem, the old, old problem of separating a man from his money, for something else besides his own personal material benefit. By this time, of course, the movement had gained some momentum, and better still, the generous givers in the self-supporting churches had begun to enjoy their giving and were telling others about their joy. More than this, tithing, more and more gained favour as its value was seen.

The first strictly country church to become self-supporting was the one at Yangchiachi, where Mr. John W. Vinson was captured by bandits something over a year before. This church made tremendous strides after Mr. Vinson was captured and killed. Though there are only about 47 baptized members in the group of country churches, between 500 and 600 people gather in the church at Yangchiachi on Sundays to worship.

The authority and control has been passed over to the Chinese leaders just as fast as the support has been taken over by the Chinese constituency. Funds from foreign sources have not been administered by the Chinese leaders, for this would have greatly handicapped the advance of the self-support movement. Such funds are now being used in promoting a wide evangelism, reaching out for the unreached multitudes. The emphasis in the life of the already independent churches is now on self-propagation, the establishing of new groups of believers and the building up of new churches through the efforts and the gifts of the already established churches, and also the development of the missionary spirit which will take their interest and their gifts far out beyond their own borders.

Since 1937, the problem of "Rice-Christians" has largely vanished. The former persecution after 1927, the rise of self-support and the raised standard of membership have about eliminated this class. They do not try to get into the Church for what they can get out of it in material gain, for there is no such gain to be gotten.

After hostilities began, this section probably suffered more than most other parts of China, in which actual fighting between the two contending forces has not occurred. This section is largely dependent on import and export business and on the many and varied activities of the Salt Gabelle and the salt-making and salt-merchandising connected with it. The blockade of the ports has largely paralyzed imports and exports and the inactivity of the Salt Administration has thrown many out of employment.

The depression and economic stagnation have radically tested the structure of self-support in this whole territory. Instead of failure or retrogression, there has been real progress. In a few places, where the situation was so bad, many of the supporters of the work had to leave, churches which were better off were helped out, so the work went ahead without interruption.

The story of how the Haichow West Gate Church met its problem, caused by the situation and the depression, is a most interesting one. In October, for financial reasons, the work in the mission hospital had to be greatly curtailed. This entailed the loss of a large number of the very best church leaders, for they had to go elsewhere to get employment. Right at this time, bombing was at its height, and many other members left for what they thought would be safer places.

These consisted of about three-fourths of the financial support of the church. This group had not only supported its own work, but had been helping the work in a city nearby. The first reaction was to cut off the help to the neighbouring place and see what could be done about their own expenses. Instead of doing this, however, the decision was to continue aiding the neighbouring place, and trust the Lord for their own needs. Very shortly an evangelistic meeting was started which lasted for seven weeks. This resulted in adding enough new believers and stimulating the old members to such an extent, that together they raised far more monthly contributions for the work of the church than they had before the exodus.

Many businessmen as well as missionaries are interested in the development of church work in this district, specially along the line of self-support, because the work has not followed conventional lines. (North-China Daily News, Tuesday, June 14, 1938).

#### THE SCRIPTURES AMONG THE TRIBES OF YUNNAN—KWEICHOW

As I write I have before me two copies of the Hwa-Miao New Testament: one bearing the date 1917 and the other that of 1936. The issue of this new edition therefore presents a unique opportunity for a retrospect and a review of the influence of the Scriptures amongst the Hwa-Miao during the past 19 years. The call for a new edition of the Testament is itself indicative of two things, the first being that the previous edition has been so distributed, read and studied and valued, that it can now be spoken of as being "worn out"! The second, though of no less importance than the first, is that the Pollard Script is still becoming more widely known, and the literacy campaign continuing to gain ground, so that there is definitely a greater demand for the Testament. It may truly be said that the tribes are becoming reading-communities. Especially can there be noted a growing development amongst the women and girls in this direction, for during the years under review there has been a noteworthy move forward in the matter of the education of girls, each out-station school having a considerable quota, while there are definite girls' schools in the larger centres. The more promising students of both sexes qualify for entry into Middle Schools, and some even qualify for University training. This means that with Chinese studies they have access to the whole of the Scriptures, and so we have reason for gratitude to the Bible Society for all its work in Mandarin and Hwa-Miao. Whereas amongst the Chinese we find a house here, and a house there, into which the Scriptures have been introduced, amongst the Hwa-Miao there are very many whole villages the inhabitants of which have learnt to love the Gospel and to value their New Testaments.

The Chuan-Miao, too, are being served, though in a smaller way, by the Society. These people live further away from the main centre of our work, and so far have only the Gospel of St. Mark translated for their own special use, otherwise relying upon the members of their tribe who may be able to read either the Hwa-Miao New Testament or the Mandarin Bible.

As far as the other tribes are concerned, the Scriptures are likewise playing an increasing part in their lives and in their Christian development. The Ko-p'u, whose local city is the city of Hsui-tien, have responded through the years of Christian teaching, and in this the work of the Bible Society continues to have great influence. For many years it has not been found possible to itinerate extensively

amongst these people on account of the disturbed nature of the countryside, but they have had their own teachers, and the Scriptures have been widely disseminated.

The Nosu are different again. They have no villages but live in isolated places, their farmsteads often being some miles apart. They reside in the inner courts and are well surrounded by their retainers as a protective measure from sudden raids by their neighbours. These, however, are comparatively few since the introduction of Christianity amongst the Nosu, and now there are hundreds of homes in which the Scriptures are to be found, and hundreds of young people who are receiving Christian education. A year or so ago a colporteur passed through a certain Nosu district and brought back the news that the people wished to embrace the Christian Faith and join the Church, and some months later one hundred and forty eight families burnt their idols and five hundred and eighty three persons were enrolled as enquirers for Church membership. The Sunday services are well attended there and a large class of enquirers meets regularly to prepare for membership. Many of the people have bought Bibles and Scripture portions are sold periodically as the colporteur itinerates amongst the people in that area.

The future seems bright for Christianity amongst the tribes, and given more workers and a countryside free from bandits not a small spiritual harvest could be reaped. Other men laboured and we must enter into their labours. R. Heber Goldsworthy (Bible Society News).

#### WORK IN NORTH CHINA

In all three stations, and particularly in those districts situated right in the midst of disorder, a new power has come upon the church. "Behold I make all things new"—it has a different meaning for us now. Church officers and members have joined together to bring not only relief but also the message of peace and hope to the distraught people who have poured in from the surrounding country-side. Their purpose was "to evangelize every person within our gates." The community thus reached is particularly in need of the message of a loving God and Saviour, and most grateful for it, and consists in great part of conservative and fine families who have rarely been touched before. Christianity has been brought closer to the hearts of the people than ever before, not only in the main relief centers, but also in the country churches that have suffered the devastations of war, where evangelists and Christian leaders have made of their posts centers of spiritual power.

The Church has been growing in stature as well as in favour with God and man. The suffering of these days has brought together in a new way Christians in all departments of our work, foreigners and Chinese. In the united effort and spirit of these months has come a realization of Christ's prayer "that all may be one.....that the world may know." In this fine presentation of the spirit of the Master who came preaching, healing, teaching, has come the sense of a unity of purpose and faith uniting and inspiring all. Another reports that in the midst of the tremendous influx of refugees totalling at times some 1,700 people, "the church continues to be the center of the life of the mission compound." "On Easter Sunday the church yard was packed with a thousand people." There has grown up the conception of a church not bound by the walls of any one building, but truly made of "lively stones," "working together with Christ," "temple not made with hands."



## Work and Workers

### New Bible House At Kunming:

—The 20th of January, 1938 was a day of great joy to the friends of the Bible Society in Kunming, Yunnan. That day the foundation stone of the New Bible House was laid in the presence of a company of friends. At four o'clock there was a large group of Chinese and foreigners at the old Bible House. All the different missions in Yunnanfu had sent representatives including the China Inland Mission, the Methodist Mission, the Seventh Day Adventist Mission, the Church Missionary Society and the Assemblies of God Mission. H. B. M. Acting Consul-General, Mr. R. A. Hall, had kindly consented to lay the stone. The American Consul, Mr. P. Myer, was present. The Chinese Foreign Office was represented by Mr. K. C. Lee. Also present were Mr. John, the Postal Commissioner for Yunnan, Dr. J. F. Rock, the wellknown explorer and author, and Dr. Yew of the C. M. S. Hospital, who from the very first had taken a great interest in the building of the House. When all the friends had gathered we proceeded to the building site where four national flags greeted us, the Chinese flag, the British and American flags, kindly lent to us by the two Consuls, and—indicating the nationality of the present resident of the Bible House—the Danish flag.

After the singing of a hymn and an opening prayer by Rev. A. Evans of the Methodist Mission, the Provincial Secretary gave a short address pointing to the four flags as four symbols for the Bible Society work. The Chinese national flag reminds us of the country in which we are guests and in which we have been working for so many years, one of the most important fields of the Bible Society. The British

and American flags remind us of the happy fact that the two Bible Societies, British and American, now work hand in hand in China. The Danish flag gave a little personal touch to the day and reminds us of the international character of the Bible Society. The Bible Society of Denmark was started and encouraged by the mother Society in London.

Mr. Hall, the British Consul-General, then laid the stone and declared it well and truly laid. After this Rev. T. Gaunt of the Church Missionary Society offered the closing prayers.

**Work Among The Kados In Southwestern Yunnan:**—Several missions have representatives working amongst the Kados. The Danish Pentecostal Mission, the Seven Day Adventist Mission, and the German C.I.M. Mission have men and women workers in this district. Several tens of thousands of Kados live in this district. Mission work was only started recently and one mission reported that to the end of 1936 about thirty people had been baptised. The Bible Society has helped in this pioneer work and the translation of the Gospel according to St. Luke into the Kado language has just been finished.

**Outlook In Tibet:**—In spite of a relatively slow rate of progress and many disappointments, the Superintendent of the Moravian Mission in Tibet reports that the outlook is bright, and work among the Tibetans exceedingly worth while. One most encouraging feature is the sense of responsibility that has developed in the organized churches, with their ordained native ministers, evangelists and elders.

Tibetan evangelists are manifesting greater readiness for self-sacrifice. Two have recently left their homes to serve in lonely

places; one to open up new work and the other to take charge of a difficult field when the missionary goes home on furlough. Another wishes to learn rock carving, so that he may carve wayside pulpits. At Leh, all the Christians from various stations assembled to confess their shortcomings, and to pray for renewed spiritual life. —The Indian Witness (The Missionary Review of the World).

**"Spreading Light Mountain":**—The Biola Evangelistic Bands are groups of from six to ten men, trained at Hunan Bible Institute (which is the China branch of Los Angeles Bible Institute). Many have questioned whether these bands are still at work during the present struggle. Dr. Frank A. Keller, of Changsha, writes that five of these bands are now at work in peace and safety. Small self-supporting churches are being formed in districts where the Gospel was unknown previously. Band number 4 began work in October from Liu Kuang Ling as a center, the name meaning "Spreading Light Mountain"—a prophetic name, for in eleven weeks the Gospel story was told in 4,265 homes where it had never been heard before. Fifty inquirers came to a definite decision; two sorcerers were converted and two homes were cleared of idols. Before the band left, a little supporting church was established. A well-do-do convert is supplying a room for the services.

Reports from other bands are equally gratifying. Their work is appreciated by missionaries, as well as by the Chinese. Rev. J. N. Foster, the superintendent of the Yiyang Circuit, reports that last year in two places the Band left behind groups of from thirty to forty inquirers, and this year in another place a group of some twenty-five. Of these a few already have been baptized. Foster states that he is particularly impressed by the extensiveness and

thoroughness of the Band's house-to-house visitation. Their presence has been an inspiration. —The King's Business (The Missionary Review of the World, June, 1938).

**The Enthronement Service of the Rt. Rev. A. A. Gilman, S.T.D.:**—April tenth, which was Palm Sunday, was a memorable day in Hankow, for it was the occasion of the Service of Enthronement of the Rt. Rev. A. A. Gilman, S.T.D., as the Diocesan Bishop. (He was consecrated as Suffragan Bishop of this Diocese on March fourth, 1925). At the half past ten o'clock service the Cathedral was crowded with a congregation of about a thousand people.

The choir, vestry, Standing Committee, Deaconesses, Clergy, with Bishops Roots and Huntington formed in procession in the yard and entered by the main door of the Cathedral. After the singing of the processional, the ceremony of Enthronement took place. This being a new service to most people it may be of interest to describe it. Bishop Gilman knocked at the Cathedral door and was met there by the retiring Bishop, the Dean of the Cathedral, and some members of the Standing Committee, and was escorted in procession to the chancel steps. The Secretary of the Standing Committee read the credentials of Bishop Gilman's election, and made a statement of his former work as Suffragan Bishop. Then Bishop Gilman took the oath of allegiance to his office as Diocesan Bishop. Bishop Roots then gave him the invitation to be seated in the Bishop's chair, and escorted him to it, giving into his hand at that time the crosier, which had been carried by the Rev. Charles A. Higgins until then. Bishop Roots then offered a prayer and pronounced the benediction upon him.

The Holy Communion came next with Bishop Gilman as cele-

brant. He also delivered an address in the form of a charge or an exhortation to us for a forward movement, by first cleansing our hearts and purposes. He paid a deep tribute of appreciation to Bishop Roots and his many years of service here. (District of Hankow Newsletter, April, 1938).

**From China To Cornwall:—**After over thirty years work, first as a C.M.S. missionary and then as a bishop in China, the Rt. Rev. John Holden, D.C., is returning to this country to become Assistant Bishop in the Diocese of Truro. Dr. Holden, who has resigned the Bishopric of Western Szechwan, has been a leading figure in Christian life in China for a number of years. In 1919 he became Archdeacon of Kwangsi, and four years later was consecrated bishop of the diocese of Kwangsi-Hunan with a population of 12,000,000. In 1933 he was translated to the See of Western China, the area of which was 185,000 square miles, and when that diocese was divided into two in 1936 into the Sees of Western Szechwan and Eastern Szechwan, he was given charge of the former, in which the Church Missionary Society has a hospital, a college and a Middle School. One of Bishop Holden's predecessors in Western China was the present Archbishop of Sydney.—Dr. H. W. K. Mowll) (The Guardian, June 9, 1938).

**Sunday School Work in Time Of War:—**The Sunday School Promotion League of Shanghai has carried on its work in spite of numerous difficulties. In some ten refugee camps they were carrying on temporarily Sunday Schools and at one time had nearly 3,000 children in attendance. The Sunday School Promotion League was not the only body in this field but it was handicapped by its limited financial resources and a small force of teachers.

Some of these latter were so earnest that in the morning they would teach in one camp and with little or no time for lunch they would hurry to another camp for teaching in the afternoon. Some of the classes, for lack of accommodation, had to be held in the open air and little equipment was available. In some cases the League was able to help some of the children by supplementing the food rations obtainable in the camp.

**An Unusual Chance:—**Two weeks ago a young private by the name of Liu came here. Whilst fighting in Shansi he had been wounded, and was sent to a military hospital at Wukang where he heard the Gospel and believed. He now seems full of the joy of the Lord and keen to read his Bible. He had not been home for eight years, and so obtained leave to come and see his parents, his desire being to tell them of his conversion. His home is over forty li from this city, and as far as we know there is not a Christian within twenty li of his home. That is one side of the story. Now there is another side. Last summer an old man 'chanced' to come into this compound; so our gatekeeper and I told him the Gospel. He came to the meetings on several Sundays. Then one week in our presence he confessed JESUS CHRIST as his Lord and Saviour. He has been to the meetings on and off since, but his village is forty li from here, and—his village happens to be the very one where Private Liu's father lives, and the old man is Private Liu's own father! Such are the wonder working ways of our God. The young soldier this week had to return to barracks and report for duty, but with what a light step, knowing that his father, too, is on the Lord's side, both having been converted during the same year, far from each other, and having no idea that the other had

heard the Gospel of saving grace.  
—F. G. Smith, Yanghsien, Shensi  
(China's Millions, June, 1938).

**Mrs. F. Rawlinson:**—Readers will be interested to know that Mrs. Rawlinson is taking up the position of Resident-Director of Women's & Girls' Work in the Village Street Mission in Hartford, Conn. This mission is under the City Missionary Society of Hartford and is of Congregational origin. It has carried on work for the last eighty-seven years. The settlement is in the Italian Catholic and Negro district. Friends may be glad to know her address—Village Street Mission, 166 Village Street, Hartford, Conn.

**Copies of Survey Available:**—The National Christian Council has available for distribution over 200 copies of the Chinese edition of CHINA FOR CHRIST. This is a survey volume on the Christian occupation of China by Milton Stauffer in 1922. Copies can be obtained by sending 40 cents to cover the postage.

**Theological Lectures at Chinese Y.M.C.A.:**—Under the auspices of the Chinese Y.M.C.A. and with the

co-operation of the Nanking Theological Seminary, a series of theological studies has been arranged for all Christian workers. The subjects and speakers of this series were announced by Mr. C. Z. Lo, Director of Religious Education of the Shanghai Y.M.C.A. as follows:—

1. Christianity and Chinese Civilization, by Dr. P. C. Hsu, Professor of Shanghai University.

2. The Early and Modern Christian Church, by Mr. C. Y. Cheng, Professor of Nanking Theological Seminary.

3. Christianity and Modern Science, by Dr. Y. C. Tu, Professor of Shanghai University.

4. Evolution of Christian Thought, by Dr. T. T. Lew, Professor of Yenching University.

5. Meaning of Religious Experiences by Dr. Lanten Lee, Dean of Nanking Theological Seminary.

There will be five lectures on each of the above-mentioned subjects to be given at the Y.M.C.A. Building, 123 Blvd. de Montigny, every night (Monday to Friday) at 7.30 p.m.

—=o=—

### Notes on Contributors

Dr. T. C. Chao has been Dean of the School of Religion at Yenching University, and has been active in writing.

Dr. W. W. Yen is one of the best-known diplomats of China, having served his country abroad with distinction for many years.

Dr. R. Y. Lo is Editor of the China Christian Advocate, and has been connected with various Christian organizations.

Bishop Roots recently retired from service in China, after having worked in Hankow for many years.

Miss M. Vautrin has been connected with Ginling College, of Nanking, for many years.

Rev. G. H. Kohls is a member of the Berlin Missionary Society who has been working in Kwangtung.

Dr. H. R. Williamson has been a member of the English Baptist Mission for many years. Recently he was elected to be Foreign Secretary of that Mission and so will leave soon for London.



st

ng  
of  
en  
k-  
ra  
py  
us  
M.

se  
u,  
y.  
rn  
Y.  
ng

rn  
s-

an  
w,  
r-

x-  
e,  
al

on  
b-  
A.  
y,  
(r)

g

ed

en

ed

g.

as

on

ry